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THE

# MYSTERY SOLVED;

OR

## A Bible Expose of the Spirit Rappings,

SHOWING THAT THEY ARE NOT CAUSED BY THE SPIRITS OF THE DEAD, BUT BY EVIL DEMONS, OR DEVILS.

BY JOHN C. BYWATER,
A Minister of the Gospel.

"Wo to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."—Rev. xii. 12.

ROCHESTER:
PUBLISHED AT THE ADVENT HARBINGER OFFICE.
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STEREOTYPED BY J. W. BROWN, Rochester.

# PREFACE.

Doubtless the reader has heard of "the Mysterious Noises," "the Rochester Knockings," "the Spirit Rappings," "Spirit Manifestations," &c., and would be glad to know their nature and cause. It is the object of the following pages to give information on this subject. We believe this mystery can be explained to the satisfaction of all candid minds, and, moreover, that in our day an understanding of it is of some importance, beyond the mere gratification of the love of novelty.

In order that the reader may be able to form his own opinion, we have endeavored to furnish him the materials for doing so. For this purpose we have given a concise history of these mysterious manifestations in our own day, also accounts of similar phenomena in former times, as well as the testimony of a large number of intelligent and candid persons in reference to them; and we think the reader will find such means of information more ample in this work than in any other extant.

With regard to the Exposition, the reader must judge when he has read it. We, of course, believe it is the best that has yet been given, or we should not have published it. The whole phenomenon may be accounted for on the hypothesis we have chosen, but it can not, we think, on any other we have seen.

In mechanical execution, the work will not suffer in comparison with other first editions.

The arrangement is not perfect, we are aware; yet we trust the reader will not find much fault with it in this respect.

On some points we have done but little more than give hints, leaving the reader to carry out the subject which he will find it easy, and, we trust pleasurable to do.

In conclusion, we would say, we can not invest our humble book with the mysterious awe of the spheres and circles of the "spirit

world," nor tell our readers that it has been written under the direction and control of the spirits of the dead; yet we can assure them that our object has been to arrive at the truth. We ask for it a candid reading, indulgence toward its imperfections, and a respectful consideration of the views it contains.

J. C. BYWATER.

Rochester, N. Y., May 17, 1852.

# MYSTERIOUS MANIFESTATIONS.

## A BRIEF HISTORY OF THEM.

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For the benefit of those who have not had an opportunity to become acquainted with the facts connected with these manifestations, a brief history is here given. Our information is derived from perfectly credible sources, and may be relied upon as correct.

### HYDESVILLE.

These sounds were first heard in a small village named Hydesville, in the town of Arcadia, Wayne county, New York. The house where they were heard was occupied during a part of the years 1846 and 1847, by Mr. Michael Weekman. During this time, Mr. W. states that, one evening, about nine o'clock, as he was preparing to retire for the night, he heard a rapping on the out side door. He opened it, but saw no one. In a few moments, the rapping on the door was repeated, and was louder than at first. He immediately stepped to the door, and opened it; no person was to be seen. He went into the street and looked about the house, and returned, without seeing any one. Soon the noise was repeated, and, failing to see any person, he placed his hand on the latch of the door, in order to open it immediately, should the annoyance be continued. Again the rapping was heard — he felt the door jar, and sprang into the street. No person was to be seen anywhere, in the vicinity.

Excepting a manifestation to the daughter of Mr. W., then some eight years old, nothing unusual is reported to have been seen or heard by him, while he occupied the premises.

The family of Mr. John D. Fox moved into the house on

the 11th of December, 1847. Their former residence was Rochester. They heard the rapping first, the latter part of March, 1848, one evening, after they had retired for the night. It seemed to be in one of the bed rooms, and sounded as though some one was knocking on the floor, moving chairs, &c. Four or five members of the family were at home, and they all got up, to ascertain the cause of the noise. Every part of the house was searched, yet nothing could be discovered. A perceptible jar was felt by putting their hands on the bedsteads and chairs; a jar was also experienced while standing on the floor. The noise was continued that night as long as any one was awake, in the house. The following evening they were heard as before, and on the evening of the 31st of March, the neighbors were called in for the first time.

The following is an extract from Mrs. Fox's statement, made soon after the occurrences narrated took place:

"On Friday night, we concluded to go to bed early, and not let it disturb us; if it came we thought we would not mind it, but try and get a good night's rest. My husband was here on all these occasions, heard the noise and helped search. It was very early when we went to bed on this night; hardly dark. We went to bed so early, because we had been broken so much of our rest that I was almost sick.

"My husband had not gone to bed when we first heard the noise on this evening. I had just laid down. It commenced as usual. I knew it from all other noises I had ever heard in the house. The girls, who slept in the other bed in the room, heard the noise, and tried to make a similar noise by snapping their fingers. The youngest girl is about twelve years old; she is the one who made her hand go. As fast as she made the noise with her hands or fingers, the sound was followed up in the room. It did not sound any different at that time, only it made the same number of noises that the girl did. When she stopped, the sound itself stopped for a short time.

"The other girl, who is in her 15th year, then spoke in sport and said, 'Now do just as I do. Count one, two, three, four,' &c., striking one hand in the other at the same time. The blows which she made were repeated as before. It appeared to answer her by repeating every blow that she made. She only did so once. She then began to be startled; and then I

spoke and said to the noise, 'count ten,' and it made ten strokes or noises. Then I asked the ages of my different children successively, and it gave a number of raps, corresponding to the ages of my children.

"I then asked if it was a human being that was making the noise? and if it was, to manifest it by the same noise. There was no noise. I then asked if it was a spirit? and if it was, to manifest it by two sounds. I heard two sounds as soon as the words were spoken. I then asked, if it was an injured spirit? if it was, to give me the sound, and I heard the rapping distinctly. I then asked if it was injured in this house? and it manifested it by the noise. If the person was living that injured it? and got the same answer. I then ascertained, by the same method, that its remains were buried under the dwelling and how old it was. When I asked how many years old it was? it rapped 31 times; and that it was a male; that it had left a family of five children; that it had two sons and three daughters, all living. I asked if it left a wife? and it rapped. If its wife was then living? no rapping; if she was dead? and the rapping was distinctly heard; how long she had been dead? and it rapped twice."

Mrs. Fox, on the consent of the mysterious visitant, now called the neighbors. Mrs. Redfield, the nearest neighbor, was first called; and Mrs. Fox said to her, "Mrs. Redfield, what shall we do? We have heard the noise for some time, and now it answers all our questions, and we cannot account for it."

Mrs. Redfield heard the sounds, and asked the rapper various questions, which, greatly to her astonishment, it answered correctly. She says the girls continued to be much frightened, and she told them not to be afraid; if it was a revelation from the spirit world, it was not to injure them.

Messrs. Redfield, Duesler, Hyde, Jewell, and their wives, were afterwards called, the same evening, and asked many questions, relating to the age, number of children, &c., of the persons present, and received correct replies.

The noises were first heard in the day time, on Sunday,

April 2. Answers to questions had been given to several persons, intimating that a murder had been committed in the house, and that the body was buried in the cellar. The following statement about this matter has been made by Mr. Wm. Duesler:

"I went over again on Sunday, between one and two o'clock, P. M. I went into the cellar with several others, and had them all leave the house over our heads; and then I asked, if there had been a man buried in that cellar, to manifest it by rapping, or any other noise or sign? The moment I asked the questions, there was a sound like the falling of a stick, about a foot long and half an inch through, on the floor in the bed-room over our heads. It did not seem to bound at all; there was but one sound. I then told Stephen Smith to go right up and examine the room, and see if he could discover the cause of the noise. He came back and said that he could discover nothing,— that there was no one in the room, or in that part of the house. I then asked two more questions, and it rapped in the usual way. We all then went up stairs and made a thorough search around the rooms, but could find nothing.

"I then got a knife and fork and tried to see if I could make the same noise by dropping them, but I could not. This was all I heard on Sunday. There is only one floor, or partition, or thickness, between the bed-room and the cellar — no place where anything could be secreted to make the noise. When this noise was heard in the bed-room, I could feel a slight tremulous motion or jar.

"There was some digging in the cellar on Saturday night. They dug until they come to water, and then gave it up. The question had been previously asked, whether it was right that they should dig on that night? and there was no rapping. Then, whether it was wrong? and the rapping was heard. Whether they should dig on Sunday? no rapping; on Monday? and the rapping commenced again. However, some insisted on digging at this time, and dug accordingly, but with no success.

"On Monday night heard this noise again, and asked the same questions I did before, and got the same answers. This is the last time that I have heard the rapping. I can in no

way account for this singular noise, which I and others have heard. It is a mystery to me which I am wholly unable to solve. I am willing to testify under oath that I did not make the noises or rapping which I and others heard; that I do not know of any person who did or could have made them; that I have spent considerable time since then, in order to satisfy myself as to the cause of it, but cannot account for it on any other ground than that it is supernatural. I lived in the same house about seven years ago, and at that time never heard any noises of the kind in and about the premises. * * * * *

"I never believed in haunted houses, or heard or saw any thing but what I could account for before; but this I cannot account for. (Signed) WM. DUESLER.

April 12, 1848."

Most of the above facts are from a pamphlet, published at Canandaigua in 1848, by E. E. Lewis, which contains certificates corroborating the foregoing statements, and signed by the following persons:

"John D. Fox, Walter Scotten, Elizabeth Jewell, Lorren Tenney, James Bridger, Chauncey P. Losey, Benj. F. Clarke, Elizabeth Fox, Vernelia Culver, William D. Storer, Marvin P. Losey, David S. Fox, and Mary Redfield."

These sounds were repeatedly and distinctly heard by persons who were examining the house, when every member of the Fox family was absent.

The following brief statement in regard to the manner in which the use of the alphabet, in these communications, was ascertained, is signed by several members of the family:

"During the first inquiries to learn the name of the person who was represented as the injured spirit, it was asked if it would rap at the initials of his name. It rapped in the affirmative, and on calling over the letters, it rapped at the letters C. R.; and at a subsequent period, David Fox, one of the family, spent several hours in communication with it, and learned the whole name; and afterwards Mrs. A. S. Fish learned that five successive raps were an indication, or signal, to repeat the alphabet, when questions were asked, to which a

simple negative or affirmative would not be a correct reply, without qualification.

"It is thus that directions are now given in answer to questions, and often it voluntarily calls by the signal for the alphabet and communicates entire sentences, many of them interesting, and of considerable length.

MRS. ANN L. FISH,
MRS. MARGARET FOX,
C. R. BROWN,
DAVID S. FOX.

Rochester, March 6th, 1850."

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ROCHESTER.

In the latter part of the year 1848, a part of the Fox family removed from Hydesville to Rochester, and resided with an older sister, Mrs. Fish. The rappings were then heard in both places. Though for a time the mysterious messengers impartially entertained all who would lend an ear, they soon exhibited a preference for the two youngest Fox girls, MARGARETTA and CATHARINE. The former was about fourteen years of age, and the latter about twelve, when the noises first commenced.

Soon after the MISSES Fox came to Rochester, the sounds attracted the attention of some friends of the family, to whom they related their experience; but meeting with incredulity and ridicule, they did not make it public; and refrained from conversing on the subject, except with those who had witnessed the manifestations, or felt interested in them.

The rapping, however, was not long confined to one family. It soon began to be heard in several other families, and some of the most respectable in the city. It was frequently heard when no one of the Fox family was present. In the family of Mr. G———, a member of the M. E. Church, it evinced no partiality for any particular individual, until one of his daughters was mesmerised and became clairvoyant. After this, the sounds could be heard only in her presence.

## PUBLIC INVESTIGATIONS.

We find the following in a candidly and well written pamphlet, published, by D. M. Dewey, at Rochester, in March, 1850, entitled, "History of the Strange Sounds or Rappings, &c." "Authorized Edition." In the preface the publisher says: —

"He has had many opportunities of hearing the sounds, purporting to be made by spirits, and of witnessing numerous manifestations. which to him are wholly unaccountable. During one of his visits at the house in this city where the rapping and intelligence of the invisible agent have been most surprising, he enquired of what purported to be 'the spirits,' if it would be proper for him to publish an account of the subject. The answer was in the affirmative."

The investigations, an account of which follows, appear to be marked by candor and intelligence; and they show that the mystery, whatever it is, is not easily detected.

"After nearly a year had been spent by a few individuals in Rochester and vicinity, in investigating the mystery, the following communication was spelled out in presence of several persons who had assembled for the purpose of prosecuting their investigations: 'You all have a duty to perform. We want you to make this matter more public.' Every individual to whom the message was addressed objected to having any agency in bringing the subject before the public. They knew the odium that would attach to any person who should attempt to prove, in the presence of a public assembly, that the sounds they heard were made by spirits. While speaking of the opposition they would incur, and the difficulties in the way, the alphabet was called for, and the following communication spelled out: 'That will be so much the better — your triumph will be the greater.' This occurrence took place in November, 1849.

"Several of the persons designated to assist in bringing the matter before the community, continued strongly to object, until the most positive assurances were given that the rapping should be heard in the hall, by the audience, in response to the lecturer, and that the result would tend essentially to the bet-

ter understanding of the whole subject. The lectures were finally delivered by Mr. E. W. Capron, of Auburn.

"The following account of the investigations had at that time, appeared in the *New York Weekly Tribune*, of Dec. 8th, 1849:

"'Some two weeks since, we were in company with some persons who were getting communications from this invisible communicator, when a message was spelled out to us, to the import that the matter should be made more public — that the time had arrived for the people to investigate the whole affair — that it was a thing which will ultimately become known to all men, and that we should immediately take measures to have it investigated. The directions were then minutely given by these spirits, as they purport to be, and which we are willing to believe are, until we have as much proof to the contrary as it required to bring us to that conclusion. These directions will appear in the following history, as they were fully and strictly followed. The great object was, to start investigation, and clear those who had been hearing of it for the last two years from the imputation of fraud and deception.

"'Accordingly, on the evening of November 14th, a lecture was delivered in Corinthian Hall, in the city of Rochester, and a full history of the rise and progress of these manifestations given. During the relations of these facts, the sounds were distinctly heard by the persons in the hall.

"'After the lecture, a committee was chosen by the audience, composed of the following persons:—A. J. Combs, Daniel Marsh, Nathaniel Clarke, Esq., A. Judson, and Edwin Jones.

"'On the following evening the committee reported in substance as follows: That without the knowledge of the persons in whose presence the manifestations are made, the committee selected the hall of the Sons of Temperance for investigation — that the sound on the floor near where the two ladies stood, was heard as distinctly as at other places, and that part of the committee heard the rapping on the wall behind them — that a number of questions were asked which were answered, not altogether right nor altogether wrong — that in the afternoon they went to the house of a private citizen, and while there the sounds were heard on the outside (apparently) of the front door, after they had entered, and on the door of a closet.

By placing the hand upon the door, there was a sensible jar felt when the rapping was heard. One of the committee placed one of his hands upon the feet of the ladies and the other on the floor, and though the feet were not moved, there was a distinct jar on the floor. On the *pavement* and on the *ground* the same sound was heard: a kind of double rap, as a stroke and a rebound, were distinguishable. When the ladies were separated at a distance, no sound was heard; but when a third person was interposed between them, the sounds were heard. The ladies seemed to give every opportunity to the committee to investigate the cause fully, and would submit to a thorough investigation by a committee of ladies, if desired. They all agreed that the sounds were heard, *but they entirely failed to discover any means by which it could be done.*

" 'After this report, and some discussion on the subject, the audience selected another committee, composed of the following persons: Dr. H. H. Langworthy, Hon. Frederick Whittlesey, D. C. McCallum, William Fisher, of Rochester, and Hon. A. P. Hascall, of Le Roy. At the next lecture this committee reported that they went into the investigation at the office of Chancellor Whittlesey, and they heard the sound on the floor, on the wall, and door — that the ladies were placed in different positions, and, like the other committee, they were wholly unable to tell from what the sound proceeded, or how it was made — that Dr. Langworthy made observations with a stethescope to ascertain whether there was any movement with the lungs, and found not the least difference when the sounds were made; and there was no kind of *probability or possibility of their being made by ventriloquism, as some had supposed, and they could not have been made by machinery.*

" 'This committee was composed of Dr. E. P. Langworthy, Dr. J. Gates, Wm. Fitzhugh, Esq., W. L. Burtis, and L. Kenyon. This committee met at the rooms of Dr. Gates, at the Rochester House, and appointed a committee of ladies, who took the young women into a room, disrobed them, and examined their persons and clothing, to be sure that there were no fixtures about them that could produce the sounds. When satisfied on this point, the committee of ladies tried some other experiments, and gave the young ladies the following certificate:

"'When they were standing on the pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, we all heard the rapping on the wall and floor distinctly. (Signed,) Mrs. Stone,
Mrs. J. Gates,
Miss M. P. Lawrence.

"'In the evening the committee, through their chairman, Dr. Langworthy, made a very full report of their examinations during the day. They reported they excluded all friends of the two ladies from the committee room, and had the examination only in presence of the committee of gentlemen and ladies chosen by them. Notwishstanding all this precaution, these sounds were heard when the ladies stood on large *feather pillows, without shoes,* and in various other positions, both on the floor and on the wall,—that a number of questions were asked, which, when answered, were generally correct. Each member of the committee reported separately, agreeing with and corroborating the first statements.

"'Thus, by three days of the strictest scrutiny, by means of intelligence, candor, and science, were the persons in whose presence these sounds are heard, acquitted of all fraud.

"'On Friday evening, after the lecture, three of the committee, viz: Hon. A. P. Hascall, D. C. McCallum, and William Fisher, repaired to the house of a citizen, and pursued their investigations still further. There were nearly a score of persons present. The members of the committee wrote many questions on paper, which no person present knew the purport of, and they were answered correctly. At times they would ask *mentally*, and would receive the answers with equal correctness, and they were fully satisfied that there was *something* present manifesting intelligence beyond the persons *visible*.

"'One of the committees tried the experiment of standing the ladies on glass, and failed to get any sounds; but the same was subsequently tried in presence of a large number of persons, and the sounds were as loud and distinct as before, on the floor, as usual.

"'Such are the facts so far as public proceedings are concerned, (which is but a small part of these strange occurrences,) with the committee's report greatly condensed.

"'Thus the matter stands at present, and whether it is a

remarkable phenomenon which will pass away with the present generation, or with the persons who seem now to be the medium of this extraordinary communication; or whether it be the commencement of a new era of spiritual influx into the world; it is something worthy of the attention of men of candor and philosophy.

E. W. Capron, *Auburn.*
George Willets, *Rochester.*

*Rochester, Nov.* 22, 1849.'

"The committees named in the foregoing account are composed of some of the most intelligent men in the city of Rochester. They publicly reported they could not discover the cause of the rapping. These reports attracted attention. Candid men began to think it was no ordinary humbug, if men like those who were appointed at the public meeting failed to detect it.

"Since the public lectures, and the reports of the committees in Corinthian Hall, thousands have visited the family in Rochester, in whose presence the rappings are heard most freely. Many theories are advanced to account for the sounds — but no one, up to the present time, can give any solution of the matter on natural principles.

"Investigations are still going on, in the places where the rappings have recently commenced, as well as at the residences of those who have been accompanied by the sounds for a longer time. Some individuals in this city daily hear sounds, purporting to be made by spirits, but in consequence of the fear of ridicule, they communicate the fact only to a few friends."

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## INVESTIGATIONS BY INDIVIDUALS.

A great many intelligent individuals have taxed their utmost ingenuity to discover the cause and philosophy of these mysterious manifestations; and nearly all have been perplexed and confounded, and but few have been able to form any definite opinion concerning them. None have been allowed as yet to look behind the curtain and gaze upon the form or forms of the invisible wonder-workers. Still they have promised, that

at some future day they will feast the greedy eyes of human vision with the exhibition of their mysterious personages.

We will give a few specimens of individual experience and investigations.

We find the following in a pamphlet published at Auburn, N. Y., in January, 1850, by E. W. Capron and H. D. Barron, entitled 'Explanation and History of the Mysterious Communication with Spirits,' pp. 43, 44:

"Not long after it began to be heard by this [Mr. Fox's] family in Rochester, it began to be heard in other houses in the same city, and among others, in the house of a Methodist clergyman, where the same sounds have continued from that time to this, as they have in other places and houses. The clergyman alluded to related in a public audience in the city of Rochester the following, which will serve to show the intelligence sometimes manifested by this sound, which so many deny being anything but an imposition. 'A Mr. P——, a friend of mine from Lockport, had come from that place on business and put up with me. He told me that he had left at home a child sick. I requested him to go to Mr. G.'s to hear this 'mysterious noise.' He went, and like many others, could not make up his mind what it was. In the morning he again went, when the spirit who was in communication with him, spelled out this sentence: '*Your child is dead!*' Mr. P. immediately found Elder J., and although he as yet had not seen or heard enough to convince him of its reliability, he thought it his duty to start for home.

"'A short time after he started, Elder J. returned to his house, and his wife handed him a telegraphic communication from Lockport, which he opened and read as follows: '*Say to Mr. P., that his child is dead!!*'

Thus did the tangible telegraph, operated by human hands, confirm what some speedier telegraph had communicated nearly three hours before. This is an account that can be fully relied on, and we have the names of the parties for such as shall question its truth. All who have investigated the matter to any great extent, have found testimony equally convincing."

We quote further from the same work:

"The following statement is taken from the private journal of one of the authors of this History:

"'On the 23d of November, 1848, I went to the city of Rochester on business. I had previously made up my mind to investigate this so-called mystery, if I should have an opportunity. In doing so, I had no doubt but what I possessed shrewdness enough to detect the trick, as I strongly suspected it to be, or discover the cause of the noise, if it should be unknown to the inmates of the house.

"'A friend of mine, whom I had long known as a skeptic in regard to any *such* wonders, invited me to go with him to hear it. I accepted the invitation with a feeling that was far from serious apprehension of communicating with anything beyond my power to discover.

"'Before I heard the sound, we seated ourselves around a table. As soon as we got quiet, I heard a slight but distinct rapping on the floor, apparently on the under side. Although I concluded that such a sound *might* be made by machinery, I could see no possible motive in the family taking so much pains to deceive people, as they received nothing but annoyance and trouble in return for their pains. I proceeded to ask some questions and they were answered very freely and correctly. I asked if it would rap my age? It was done correctly. I then took my memorandum book from my pocket, and *wrote* my questions, so that no other person could know the nature of my questions. I would write, 'rap four times; rap one; rap six; rap seven;' and to each and every such question I got a *correct answer*. I then laid aside my book and proceeded to ask similar test questions *mentally*, and as before, received correct answers.

"'I could not believe that persons present had the power to discern my *thoughts* and make these sounds in answer, for the sounds have a peculiarity not easily imitated. To suppose this to be the case, would make the matter a still greater mystery. I knew they could not give those answers, for there were questions answered which they could not know anything about.

"'At another time, I tried the experiment of counting, in the following manner: I took several shells from a card basket on the table, (small lake shells,) closed my hand and placed it under the table, entirely out of sight, and requested as many raps

as there were shells. It was done correctly. As I knew how many shells there were in my hand, I resolved to test it in another way, to see if there was a possibility of my *mind* having any influence in the matter. I took a handful of shells, without knowing how many I took myself. Still the answers were correct. I then requested a friend who sat by the table, to put his hand in the basket, take out some shells, without knowing the number, and pass them into my hand, which I immediately closed and placed in a position where none could see it. The number was told as correctly as before. We continued this class of experiments for a long time, without the least failure in getting correct answers.'

"There could be no mistaking these tests. They could not be influenced by our minds, for we did not ourselves know what the answers should be. This places a quietus on its being anything governed by the minds of those asking questions or those who hear it most freely. The proofs of getting answers and correct ones to mental questions, and to thoughts where questions are not asked, is as plain as even the rapping itself." —pp. 58, 59.

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## EXTRACTS FROM LETTERS.

The following is from "the Rev. C. HAMMOND" to Mr. D. M. DEWEY, publisher of the "HISTORY of the STRANGE SOUNDS," &c.:

"On the third visit, I was selected from a half dozen gentlemen, and directed by these sounds to retire to another apartment, in company with the 'three sisters,' and their aged mother. It was about eight o'clock in the evening. A lighted candle was placed on a large table, and we seated ourselves around it. I occupied one side of the table, the mother and youngest daughter the right, and two of the sisters the left, leaving the opposite side of the table vacant. On taking our positions, the sounds were heard, and continued to multply and become more violent, until every part of the room trembled with their demonstrations. They were unlike any I had heard before. Suddenly, as we were all resting on the table, I felt the side next to me move upward—I pressed upon it heavily,

but soon it passed out of the reach of us all—full six feet from me, and at least four from the nearest person to it. I saw distinctly its position—not a thread could have connected it with any of the company without my notice, for I had come to detect imposition, if it could be found. In this position we were situated when the question was asked, 'Will the spirit move the table back where it was before?'—And back it came, as though it were carried on the head of some one, who had not suited his position to a perfect equipoise, the balance being sometimes in favor of one side, and then the other. But it regained its first position. In the mean time the 'demonstrations' grew louder and louder. The family commenced and sung the 'spirit's song,' and several other pieces of sacred music, during which accurate time was marked on the table, causing it to vibrate—a transparent hand, resembling a shadow, presented itself before my face—I felt fingers taking hold of a lock of hair on the left side of my head, causing an inclination of several inches—then a cold, death-like hand was drawn designedly over my face—three gentle raps on my left knee—my right limb forcibly pulled, against strong resistance, under the table—a violent shaking, as though two hands were applied to my shoulders—myself and chair uplifted and moved back a few inches, and several slaps, as with a hand, on the side of my head, which were repeated on each one of the company, more rapid than I could count. During these manifestations, a piece of pasteboard, nearly a foot square, was swung with such velocity before us as to throw a strong current of air in our faces—a paper curtain attached to one of the windows was rolled up and unrolled twice—a lounge immediately behind me was shaken violently—two small drawers in a bureau, played back and forth with inconceivable rapidity—a sound resembling a man sawing boards, and planing them, was heard under the table—a common spinning-wheel seemed to be in motion, making a very natural buzz of the spindle—a reel articulated each knot wound upon it, while the sound of the rocking cradle indicated maternal care for the infant's slumbers. These were among many other demonstrations which I witnessed that evening, amid which I felt a perfect self possession, and in no instance the slightest embarrassment, except a momentary chill when the cold hand was applied to my face, similar to a sensa-

tion I have realized when touching a dead body. That any of the company could have performed these things, under the circumstances in which we were situated, would require a greater stretch of credulity on my part, than it would to believe it was the work of spirits. It could not, by any possibility, have been done by them, nor even attempted, without detection. And I may add, that near the close of the demonstrations at this visit, there was a vibration of the floor, as though several tons in weight had been uplifted and suddenly fallen again upon it. This caused everything in the room to shake most violently for several minutes, when the force was withdrawn.

"I have also tested the intelligence of these spirits in every way my ingenuity could invent. On one occasion, I wrote a word on a slip of paper privately, placed it in my wallet, went there—and the sounds, through the alphabet, spelled that word correctly as I had written it. That word was 'Sibyl.'

On the 20th of February, inst., the two youngest sisters made my family a visit. Here the sounds were heard—questions involving subjects wholly unknown to them, were answered—a large heavy dining table was moved several times; and on expressing thanks at the table to the Giver of all good, some six or eight sounds responded to every sentence I uttered, by making loud and distinct sounds in various parts of the room. Yours, truly,

"Rochester, Feb. 22d, 1850. C. HAMMOND."

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From a letter written by one who has had many opportunities of investigating the subject:

"JANUARY 29th, 1850.

"DEAR DOCTOR B.:

"I received your letter yesterday requesting me to furnish you some account of the mysterious rappings in the city of Rochester.

* * * * * * * * *

"I had good reason to suppose that the task would be a difficult one, and commenced it as I would have done a difficult problem in mathematics, determined that I would not be deterred by any appearances of the supernatural, nor the jeers and 'humbugs' of the material world.

"But I must be very brief in the detail of my experiments, and can only give you an item or two under the several heads of inquiry. This investigation was prosecuted at different times as I had leisure when in the city, and almost always in the presence and with the assistance of men of intelligence and integrity, among whom were physicians, lawyers and scientific men of Rochester and other places in Western New York, and from other states; for this phenomenon has attracted many persons from a great distance and excited much interest in many places, and in other states, and this interest has so much increased of late that the crowd of persons who daily present themselves at the residence of the young ladies, prevent all opportunity of quiet and satisfactory efforts to solve the mystery.

* * * * * * * * *

"They informed me, 'We are spirits of deceased persons. We enter the spirit world just as we leave the body. Some good and some evil. The evil continue evil; and the good, good; and we are in a progressive state either way.' I had heard it stated, that certain sects were attempting to use these communications to sustain their peculiar views, and some to disprove the authority of the Holy Scriptures. This induced me to inquire, Do persons ever converse with evil spirits? Answer in the affirmative. Have persons been deceived in that way? Answer, They have. I might add much on this point, but my limits will not permit, and I would only say, that in my opinion, no well grounded facts have been elicited from this singular oracle to cast any suspicion even, on the Divine Oracles. How can we distinguish the evil from the good? You must prove them. How prove them? If they counsel that which your moral sense would determine to be wrong you must not follow it, and only converse with the spirits of persons in whom you had full confidence while in the body. Are spirits equal in knowledge? They are not. We told you that we enter this state just as we leave the body. Do you mean that spirits are learned or ignorant as persons were when in this life? We do. I had at several times received communications in which the words were misspelled, and persons sitting at the table made the remark: 'Well, I don't believe in spirits that can't spell right.' These remarks would cause some merriment, and at

one time the alphabet was called for by the usual signal, and the sentence spelled out: 'You need not laugh at him. He never learned to spell.' How may we know what spirit we are conversing with? You must inquire for the spirit of some deceased person and ask for its signal. Have all spirits their distinct and different signals, by which they may be known? Answer in the affirmative. The signal consists of raps, varying in number, and emphasis, so that in hearing a great number of different signals called for by persons who were leading in the interrogatories, I never heard any two that were precisely alike. In asking questions which may be answered by the syllable yes, a rap or two is taken for an affirmative answer. This is generally so intended, I believe, but not always. as most persons suppose it to be. I have noticed, that a low and apparently hesitating rap should seldom be received as an absolute affirmative, and in such cases I have said, You do not answer me promptly, what am I to understand by the answer? Doubtful. You did not mean an affirmative then, but doubtful? Answer, Yes. Can spirits converse together? Answer in the affirmative. Can one spirit instruct another spirit less intelligent? Answer in the affirmative. Can spirits instantly change from one place to another? Answer in the affirmative. Have spirits power over matter, to move or affect it? They have. On being requested to give an evidence of such power, I have seen tables, chairs, bureaus, move at different places, and sometimes against the apparent efforts of several gentlemen: and in the day time, with the usual light and without anything to obstruct the sight. And sometimes the sounds which are produced by mechanics, in using different tools, such as a saw, hammer, plane, chisel, &c., are very closely imitated—apparently on or about the table, around which the company is seated; also the creaking of the timbers of a vessel, when laboring against the waves, in a storm at sea; the working of the rigging, pumps, &c. These representations are usually made for persons that are familiar with such sounds and at their request.

"At one time, when some of these sounds had been unusually loud, I inquired the object of them. The answer was, 'To convince you.' I said, 'You cannot be spirits, for according to my theory, spirits can pervade matter, and pass through it, but can not move it, and handle it, as this table has been moved.' Re-

ply. 'You were mistaken: we can and do affect matter at our will.' 'I have heard it said that you sometimes manifest yourselves to persons as by the touch of the hand, &c. Is it so?' 'It is.' 'But it is said that you make such manifestations in the dark only; this leads to suspicions, with all the precaution that can be taken. Why not do this in the light?' 'Because, that in such manifestations we assume a material form, and it would frighten. We do not wish to alarm, but to convince.' These manifestations are often made on the feet of persons sitting around a table, in such a way that none of the company could do it without detection.

"I said, 'You appear to be possessed of great intelligence: what is your mission?' 'To benefit mankind.' 'How so?' 'By imparting important truths.' Why do you limit your communications to these persons, and by such a tedious process?' 'We do as we are permitted; we are under the control of a higher power.' 'Will you always be thus limited?' 'We shall soon be permitted to converse through many persons, and in a different way.' 'Why not now?' 'The people are not yet prepared. But I must not enlarge, or I shall write a book instead of answering a letter. I have given you, after all, but a very imperfect sketch of this mysterious something.

"These inquiries, as I before stated, have been prosecuted with the aid of gentlemen of science and skill, and moral integrity; questions answered, and other manifestations made as before described, in the presence of many persons, almost daily, for months, and yet no clue has been obtained to solve this wonderful enigma. You ask my opinion — I give you facts, and Yankee-like, instead of giving it I ask yours.

"I will, however, give you some of the reasons offered against it by persons who have not investigated it at all, or but very superficially. And the first that I would name is, 'it is a humbug.' This is a very common argument, and it is always used against any new thing. This argument is conclusive in the estimation of a great number of persons. But for those who will not be satisfied with that, it is argued that none but fanatics and sceptics, and persons greatly gifted with the marvelous go there to investigate it. This is often said in the very face and eyes of facts to the contrary. Another argument is, that it cannot be anything but a hoax, because it attends these

young girls, and not some great man. By these, many more persons are led to believe that it is some common place jugglery or slight of hand. But, after all, there are some minds that will not be satisfied without a learned and philosophical reason for it; and consequently, some of our learned professors have discovered the whole mystery in their studies. And it is all produced by a tremulous motion of the earth, caused by a waterfall in the neighborhood, or the mal-formation of the bones in a little girl's foot. Now, dear doctor, as you are an anatomist, and scientific man, you are at liberty to choose which ever of the above arguments and theories you may think most compatible with the facts in the case. After you shall have had an opportunity to investigate this new wonder, we will compare notes, and perhaps be able to satisfy our own minds as to the cause of these singular appearances.

Yours, respectfully, P——."

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FROM J. E. ROBINSON TO D. M. DEWEY:

* * * "My attention was first called to the subject, I think, by Mr. Isaac Post, in the month of October, 1848, at which time Mrs. Fish was living with a young sister, on Prospect street. I had previously seen accounts of something of the kind which was said to have occurred at Hydesville, Wayne county, of this state, the former place of residence of Mr. John D. and Mrs. Margaret Fox, now of Arcadia; but had considered it, as most others did, the mere offspring of excited imagination or a trick made up perhaps for the purpose of harmless deception. You may well suppose then that I sought an introduction to the singular mystery with no very credulous ear. I could not doubt the honesty of my friend Post, and from the reports which he gave of his experience thus far, I thought the contrivance must certainly be an ingenious one and well worth one's while to unravel. * * * * * * *

"I have thus given to you, as briefly as possible, what you have asked me for. My convictions are the result of patient and honest investigation extending through a period of sixteen months. They are fixed — so far as the prime fact is concerned, that a communication exists between the inhabitants

of this 'breathing world,' and a distinct order of intelligences invisible to the outward eye. If at any time I embrace an error I would thank him who should point it out and demonstrate the truth. But mere argument, however ingenious, can never move my convictions on this subject. I have submitted everything to the scrutiny of such power as God has given to the highest nature I possess, and know no better guide to lead me; and any evidence which shall change my opinions must reach me through the same channel of the mind by which these convictions entered it.

"Perhaps it would not be out of place, in this connection to state (what many are aware of) that the family to whom I have alluded as the ones in whose presence these manifestations occur — although by no means the only ones — have in consequence of the circumstances, been subjects of much misrepresentation, and in some instances, of serious wrong. This might have been expected at the hands of those who are ever ready to cast opprobium on individual character if it chance to be allied in any way to what *to them* is unaccountable, or cannot be made to serve their peculiar views and purposes. During my acquaintance with them I have never discovered the least ground for the justice of such charges. I have known them intimately nearly a year and a half, and some of my friends have been acquainted with them for many years. No one whose word I could rely upon has ever admitted to me the belief that any one of the family had been guilty of any serious departure from moral rectitude. I have uniformly been treated by them with courtesy and kindness; and they have, on all proper occasions, extended to me such facilities as were requisite to enable me to prosecute my inquiries. They make no pretensions to what the world call piety, neither do they claim exemption from the venial faults which exist more or less in all their fellow beings. Let him who is faultless 'cast the first stone' at his neighbor. Neither do they set up the false claim (which some exceedingly soft heads have imputed to them) that they, as individuals, are inspired, or have a mission from the Deity to this world. They are *merely* the *passive media* through whom these communications are made to us, from the world of spirits.

"Recognizing then, as I do, — what to me is undeniable —

that for some wise purpose, intelligences in another sphere of existence are permitted to communicate with us in this way: numberless questions have suggested themselves to my mind. As nothing important ever takes place in the wide realm of the universe unconnected with a *purpose* — what is the aim of this? I answer — as I did involuntarily, in the first stage of my experience — to teach mankind that what they have been harboring as a shadow, but never known, is in truth a reality: that the interior man, the sentient being

"That stirs within, and animates his clay,"

is immortal and never dies. This consideration, were there no others, is a sufficient one. But it is not to be supposed that we have yet been made acquainted with all the bearings which it is to have upon us and our welfare. If these spiritual beings are indeed what they purport to be — *human spirits* — our own kith and kind, who once walked with us on earth, and still sympathize with us; then, indeed, we may be immensely benefitted by what they may unfold to us. That they *are such*, I have no positive evidence, and none sufficiently strong to warrant the assertion. It is somewhat difficult to identify them with our present aids and limited knowledge. The best we can do is, to judge for ourselves from the correspondences of things. If I converse with a spirit, and its language corresponds closely with the mind of that individual, as I knew it in this life — and particularly, if it alludes to occurrences known only to *myself* and *it* — I have an analogical evidence of its identity. On the other hand, if that spirit gives me a communication, the sentiment and structure of which are totally at variance with my perception of the individual thus personified, I have the same kind of evidence (but no other) that I am deceived. Thus you will perceive my impression that spirits of various grades of intelligence and moral diginity in the scale of being, are allowed the same power; and those persons who seek intercourse with the good, need all the panoply of truth and sincerity to guard them from contact with the opposite."

The following is an extract from a letter, published in the *Havana Republican*, of Feb. 6th, 1850:

"I called on these ladies a few days since, in company with

a friend, for the purpose of testing the matter to my own satisfaction. After testing it in a variety of ways, I requested his ghostship to give me a display of his, her, or its powers, when a table, which was a very heavy one, commenced moving on the floor, *and no individual touched or sat near it!*

"I have it from persons, in whose veracity I have the utmost confidence, and who have investigated the matter much further than myself, that these spirits have repeatedly manifested themselves to them in a tangible manner; that they have listened to the most exquisite music, played by spirit hands, upon the piano, guitar, &c. The individuals, in whose presence the sounds are heard, in this city, are all good clairvoyants, or easy subjects for mesmerism."

E. W. Hazard, writes in the *Binghampton Republican*, under date of Rochester, Jan. 27, 1850:

* * * "While I was at your place, the girls came to the Waverly, and succeeded in making a strong impression on the minds of some, with whom I have conversed, that there was no trick in the matter. A Mr. Summerfield came with Judge Hascall, from Le Roy, and held communications with the spirits in a silent way, by taking the alphabet and pointing to letters, and in that way spelling out whatever the spirit wished to communicate. I am told he asked his questions mentally, and it told him he had been to sea, had come near losing his life, and in the effort to save himself and child, lost his cap overboard. He said it was a minute relation of what had actually taken place. He and Judge Hascall had also some remarkable physical demonstrations of a character to them entirely astounding, and under circumstances, I am told, where it excited no suspicion of collusion or trick."

The editor of the *New York Merchant's Day Book* has also visited Rochester, and heard the rappings. The following extracts are from the *Day Book* of the 22d and 27th of February:

"We have now stated all the facts as they appeared to us at the time. As for opinions, we do not assert that we have any upon the subject; our readers are as capable of judging as we are, and must form their own conclusions. The 'knocking'

we heard and felt; the moving of the table we saw. Whether the girls are possessed of some mysterious power, by which they cause the rapping and the table and the chairs to move at will, we know not. There may be such a thing as an electro-magnetic influence at work, of which we know nothing. If the girls possess the power of producing these mysterious sounds, and moving *things* without using physical force, we are satisfied that they do not know it. One of them is only 12 years of age, and evidently has no more conception of the rapping than a canary bird. The other is a young lady, apparently 17 or 18 years old; her manners are rather prepossessing, and although not decidedly a beauty, she has a mild and gentle expression of countenance, a face indicative of no superior cunning or shrewdness, but, on the contrary, one that any person at all acquainted with human nature would pronounce artless and innocent. It would be more difficult for us to believe that either of the two girls sitting before us were practicing deception, and trying to humbug us, than to believe that the knocking was supernatural. The youngest one, in fact, appeared innocent of even a suspicion that she had any agency in it, and with that earnest simplicity peculiar to children, expressed a wish that it *would* do something just to let me see how strange it acted sometimes, and went on to relate in a hurried manner — when we were leaving — how it sometimes took the books off the table and piled them up in her lap, how it drew out the piano and played tunes, &c. These performances we subsequently heard related by others who had seen them, and who had no doubt of the perfect ignorance of the girls as to the cause. Scientific men may be able to explain the phenomenon; we cannot. In justice to the family, we must acquit the girls of any attempt to impose upon the public — in truth, they are the most imposed upon by the public — and when we see published statements of their trickery and deception, we do not hesitate to pronounce the authors of them liars."

The following is a brief statement of the experience and investigations relative to this matter, by Phineas A. Smith, published by himself in a pamphlet entitled "Every Body's Book," pp. 85 to 89.

* * * * * * "I saw many who professed to have witnessed these strange manifestations, such as moving tables, chairs, books, &c., but who could not account for it. I laughed at them, because I was satisfied it could not be from any good source, from the fact that it purported to be from the spirits of the dead. If the bible was true, I knew that could not be. Consequently I felt safe in ridiculing it.

"After a while, the rapping was said to be in different families in the city, and numbers of respectable persons obtained permission to investigate the matter. The excitement became intense throughout the city. I made one more effort to get access to these interviews, and witness the mystery for myself. Through the influence of an acquaintance, (who believed that these communications were from God,) I finally succeeded.

"The first interview I had was at Mr. Granger's, on Canal street. I do not recollect the exact number present; but I think there were from fifteen to twenty, and most of them were old acquaintances, some of whom I had been associated with in church capacity for years; therefore I felt perfectly free to investigate the matter to my satisfaction.

"After sitting awhile, and seeing different ones of the company succeed in obtaining answers to their questions, through these raps, from what purported to be the spirits of their relatives — perhaps a child or wife — I requested to know whether I had guardian spirits present. The answer was, that I had. I asked if I could have the privilege of communicating with them. The reply was, yes.

"But some may be anxious to know how the answers are obtained. I will tell you in short. I ask the question, Is the spirit of my brother here? There are heard immediately three raps in succession on the floor. That means yes. If it wants to answer no, it does not rap. The question is put in this way: Is *not* the spirit of my brother here? If it raps, you see the answer is no. At other times, you commence with the first letter of the alphabet, and continue until you come to the first letter that is to be noticed; then the rapping commences. You write the letter down, and continue on so until you get a sentence. This is one way it communicates to those that converse with it.

"I commenced by asking the name of the pretended relative

that was conversing with me. So I began with the alphabet, and it rapped to different letters that I called out. I wrote each down until they spelt 'Your brother Anson and sister Amelia.' It is a fact that I have lost a brother and sister with these names. They seemed to have great solicitude for my welfare, and said I was wrong in my view of the scriptures, but admitted that I was sincere and believed what I professed.

"I asked many questions about the bible, and the answers received were invariably against a plain, literal understanding of it. Every thing was left in a mysterious, spiritual, foggy manner, but very near as the orthodox believe and teach in regard to the immortality of the soul, and the intermediate state and future rewards and punishments. The greater part of those present the first evening were professors, and believed very near the same.

"After having received answers to all the questions of that kind I wished to ask that evening, I asked if it would show its physical strength, by moving the table around which we all sat. The answer was, yes; and immediately the table, which was a very large one, began to move towards me, and all moved away from it. The table moved some eighteen inches. I asked if it would move back. It moved back as far the other way.

"The meeting broke up, and I was requested to attend the Monday evening succeeding. I improved the opportunity, and was determined to come to some conclusion in the matter, although I was nearly satisfied the first evening as to what it was, but wished to try a few more experiments. I consequently started early, so as to be there with the first that should enter the room. I accompanied two individuals into the room when the light was carried in.

"I noticed every move, to see if the table was put in the same place, and also to observe if there appeared to be any pains taken to put the table in any other place; but every thing appeared natural. The table was taken from the side of the room, and placed carelessly on the floor, without particular reference to locality, and the light placed upon it. All appeared right.

"When the company had mostly arrived, the interview was opened with prayer. Every thing appeared to be solemn.

Mr. Granger commenced the interview by asking the question, 'Is the spirit present?' Three raps were immediately heard on the floor. The next question he asked was, 'Will the spirit communicate with us this evening?' Three raps again. The next was, 'Shall we take the alphabet and see who you wish to communicate with?' Three raps again. He commenced with A, and the first letter it rapped to was P; the next H; the next I; and so on until it spelt Phineas, which is my Christian name.

"I commenced by asking who it was. It answered, 'Your brother Anson.' I had my questions all arranged, and commenced on the subject of the bible, until it crossed its own track, and denied the future resurrection, and said that all the resurrection there was, is at death. That might do for a Swedenborgian, but not for me. It said the righteous went to heaven at death, and the wicked to a place of misery; that all had immortal souls, &c.

"After I was through with my questions on the bible, I asked if my mother was well. There was no answer. I asked if she was sick. No answer. I asked if she was dead, and there was a rap, implying that she was. But it was a grand mistake.

"A question was asked by a person present — a skeptic — if Jesus Christ was a proper object for divine worship. It answered no. This was a hard one for those that belonged to the Methodist church, who thought these developments were all of God.

"I wished once more to test the moving of the table, as some supposed I must have been humbugged at the former interview, and that some one had put their foot against the table and moved it. Therefore I was prepared to detect any such attempt. I requested the spirit to let me hold the table, and then move it, so that I might see how much power there was attached to it. I took hold of the table with both hands, and then asked the spirit to move it. It did so, and my holding on had as little impression as though no one was holding it. It moved from me about eighteen inches. I then braced myself against it, and requested it to move towards me, and so it moved, as though there had been nothing in the way to impede its progress. I know that no human being could have placed himself against that table without being discovered; from the fact

that there were skeptical persons sitting at different points around the table, and who were on the lookout to discover deception.

"I then held my hand about six inches above the table, and said, 'Will the spirit raise the table from the floor?' and up it came! When it fell, the house jarred, the table being quite a large one. I could in conscience go no farther. I was perfectly satisfied where the deception lay. Those who believed it to be what it professed, acted as though they thought I was becoming a believer too.

"I could keep them in suspense no longer. Therefore I frankly told them I was perfectly satisfied in regard to the matter, and would not implicate any one present in carrying out a deception knowingly; but I must say I thought they were very much deceived. I then gave them my reasons, which are as follows: In John v. 31, it reads, 'If I bear witness of myself, my witness is not true.' This the Savior says of himself. This spirit, which is invisible, tells us it is the spirit of some of our friends. This is its own testimony. If there is nothing to corroborate it in the bible, I am not bound to receive it. But the bible says, 'The dead know not any thing.' The bible is against it. I am bound to reject it. 'But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.' Gal. i. 8. This spirit does teach another gospel from what Paul taught, for Paul says the dead will be raised, and rests the whole salvation of man on that doctrine."

The following is from the *Advent Harbinger* for Jan. 27th, 1849:

"FAMILIAR SPIRITS.

"MYSTERIOUS KNOCKING—A STRONG DELUSION.

"A mysterious knocking is attracting the attention of many of the respectable people of this city and other places. It purports to be made by the spirits of the dead. It answers various questions by a gentle rapping. In the same manner it warns of danger those whom it attends. Its veracity and ability has been tested by committees, and individuals of science and skill; and no deception, to our knowledge, has yet been de-

tected by them. It is said to perform wonders: such as moving chairs, tables and other furniture about the room, taking crockery off the table, and various other unaccountable acts, by its *invisible* power.

"It commenced somewhere in Wayne county, professing to be the spirit of a murdered pedlar. It was conducted to this city by one with whom it became familiar, and has since multiplied into many spirits; or, in other words, by its agency very many who have consulted it, have had the spirits, as they have been told, of their departed friends called up, and which now daily and nightly accompany, and by their rapping hold frequent converse with, them.

* * * * * *

"In this city, we are told, that frequent if not stated meetings are held, to hold converse with, and witness the wonderful acts of, these invisible agents. Ministers, deacons, church members, and persons of wealth and high respectability, attend, and are converts to this mysterious knocking.

"It professes to be a warm friend of religion, and to have come to counteract infidelity, and confirm the truths of the Bible; and is very fond of religious devotion. It has rapped its approbation of all the fundamental doctrines of the protestant church, especially those opposed to the mortality of the soul, the destruction of the wicked, and the personal and near coming of Christ.

"It promises to unite Christians under a new dispensation, which will bring in the millennial glory for which the church has so long prayed.

"This imperfect sketch is all we can now give of this mysterious affair. The natural inquiry will be, What is it? The question we will endeavour to answer. And,

"1. We think it is *not* the deceptive work of human agency. We thus judge, not so much from the fact that the most critical investigations have failed in detecting any deception, but from the character of its work, viz.: it goes with, and performs its work for, simple and honest-hearted persons, who know nothing about practising any such deceptions on themselves or others.

"2. It cannot be the work of the spirits of the dead, because the Bible says, 'The dead know not any thing'—and 'there

is no device, nor knowledge, nor wisdom in the grave.' Eccl. ix. 5, 10.

"3. It cannot be the Spirit of the Lord, or good angels ministering unto certain ones, from the fact that it professes to be something else: and the Spirit of God, and good angels, would not lie. This spirit, or these spirits have *lied:* for in an examination which we recently made of its ability to know, we detected it in several palpable falsehoods. It did not tell, according to agreement, the correct number of my brothers which are dead, neither my own age; and failed in performing, according to promise, its *extra*-wonders, to convince me of its truth, if I would come and test it; therefore, it cannot be a good spirit, for a good spirit will not lie.

"What then is it? We unhesitatingly answer, a '*Familiar Spirit*,' or spirit of the devil. We thus judge from the fact,—

"1. That it contradicts the Bible, in regard to its fundamental doctrines; as, the nature of the soul and the state of the dead, as we have already shown.

"2. Because it does not always tell the truth. This is characteristic of the devil, the father of lies.

"3. It sustains the very character of the familiar spirits named in the Bible, as the following text will show. Isa. xxix. 4: 'And thou shalt be brought down, and shalt speak *out of the ground*, and thy speech shall be *low out of the dust*, and thy voice shall be as of one that hath a *familiar spirit out of the ground*, and thy speech shall *whisper out of the dust;*' or '*peep or chirp*,' as the margin reads; or gently *rap*, as the familiar spirits of which we are speaking do. No one can fail in seeing the identity of this '*low* rapping spirit, and the *low whispering* or *peeping* spirit named in this text. The one in the text was a '*familiar spirit;*' so is the other; as every one acquainted with its operations will testify; that is, it is very familiar or free to converse in its *low rapping* manner, with all who consult it.

"That such familiar spirits are recognized and condemned by the Bible, the following passages will show. Lev. xx. 27: 'A man also, or woman, that hath a *familiar spirit*, shall surely be put to death.' 1 Sam. xxviii. 6–8: 'And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto

his servants, Seek me a woman that hath a *familiar spirit*, that I may go unto her, and inquire of her. And his servants said to hm, Behold, there is a woman that hath a *familiar spirit* at En-Dor. . . . . And he said, I pray thee divine unto me by the *familiar spirit*.' Poor, fallen man; when forsaken by God, he fills up the cup of his iniquity by consulting a familiar spirit! For it is said, 'So Saul *died* for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a *familiar spirit*, to inquire of it.' 1 Chron. x. 13.

"2 Chron. xxiii. 6–11. Here we are told that Manasseh was taken by the king of Babylon, and carried a captive to that city, because he 'used enchantments, and used witchcraft, and dealt with a familiar spirit,' and because of the commission of other sins. See also 2 Kings, xxi. 1–15.

"Lev. xix. 13: 'Regard not them that have *familiar spirits*.' Why? Because the 'soul that turneth after such as have *familiar spirits*, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people,' saith the Lord. Lev. xx. 6.

"Deut. xviii. 10–12: 'There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a *consulter with familiar spirits*, or a wizard, or a *necromancer*. For all that do these things are an *abomination* unto the Lord; and because of these *abominations*,' the Lord God *destroyed* the Canaanites.

"A '*necromancer*' we understand to be one who pretends to hold converse with departed spirits [see Webster], and a 'consulter with *familiar spirits*,' about the same. And according to the word of the Lord, they are an abomination unto him.

"2 Kings xxiii. 24: 'Moreover, the workers with *familiar spirits*,' and 'all the *abominations* that were spied in the land of Judah and Jerusalem, did Josiah put away.'

"Isa. viii. 19, 20: 'And when they shall say unto you, Seek unto them that have *familiar spirits*, and unto wizards that peep and mutter; should not a people seek unto their

God? for the living to the dead? To the law and to the testimony: if they speak not according to *this word*, it is because there is no light in them.'

"This testimony is conclusive: If they consult these *peeping*, *muttering*, whispering or *knocking*, or *rapping*, *familiar spirits*, instead of seeking God, according to the '*law* and the *testimony*,' 'it is because there is NO LIGHT IN THEM.'

"Beware of this fatal delusion. It doubtless is a snare of the devil, laid, in these last days, to deceive the children of God, and more effectually blind the sinner to the destruction to which he is rapidly hastening. There is safety in God and his word, and nowhere else. We therefore 'commend you to Him, and the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified.' Acts xx. 32."

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## SPREAD OF THE RAPPINGS TO OTHER PLACES.

These mysterious manifestations became so notorious at Rochester, that they received the name of the "Rochester Knockings." But they were not long confined to Hydesville and Rocherter. Some time in 1849, one of the Fox girls went to Auburn, N. Y., and while there the noises were heard in her presence — the first time they were heard in that place. They soon spread rapidly and widely into many other places, in this State, in the Eastern States, in the Western States, and in Canada; and they are still extending themselves in all parts of our country, exciting wonder, and defying the power of science to detect their cause. Some have guessed that they have discovered the secret in one thing or another; but the invisible magicians have soon exploded their theories, and drawn to themselves increased admiration and patronage by the exhibition of some new and more astounding feats. We will notice these theories further in another place. We will now show by credible testimony that this mystery is

## NOT A NEW THING.

Much evidence might be produced to show that similar phenomena have often been witnessed before our day, though not so extensive, nor so varied in their development. We will give a few cases, as examples. The first we will notice is, that in the family of Mr. John Wesley's father, which was very similar to those now witnessed.

NARRATIVE DRAWN UP BY MR. JOHN WESLEY, AND PUBLISHED BY HIM IN THE ARMINIAN MAGAZINE.

"When I was very young, I heard several letters read, wrote to my elder brother by my father, giving an account of strange disturbances, which were in his house at Epworth, Lincolnshire.

"When I went down thither, in the year 1720, I carefully inquired into the particulars. I spoke to each of the persons who were then in the house, and took down what each could testify, of his or her own knowledge, the sum of which was this:—

"On December 2nd, 1716, while Robert Brown, my father's servant, was setting with one of the maids, a little before ten at night, in the dining room, which opened into the garden, they both heard one knocking at the door. Quickly it knocked again, and groaned. 'It is Mr. Turpine,' said Robert; 'he has the stone, and used to groan so.' He opened the door again twice or thrice, the knocking being twice or thrice repeated; but still seeing nothing, and being a little startled, they rose and went up to bed. When Robert came to the top of the garret stairs, he saw a hand-mill, which was at a little distance, whirled about very swiftly. The next day, he and the maid related these things to the other maid, who laughed heartily, and said: 'What a couple of fools you are! I defy anything to fright me.' After churning in the evening, she put the butter in the tray, and had no sooner carried it into the dairy, than she heard a knocking on the shelf, where several puncheons of milk stood, first above the shelf, then below. She took the candle, and searched both above and below; but being able to find nothing, threw down butter, tray and all, and

ran away for life. The next evening, between five and six o'clock, my sister Molly, then about twenty years of age, sitting in the dining-room reading, heard, as if it were, the door that led into the hall, open, and a person walking in, that seemed to have on a silk night-gown, rustling and trailing along. It seemed to walk around her, then to the door, then round again; but she could see nothing. She thought, 'It signified nothing to run away; for, whatever it is, it can run faster than me.' So she rose, put her book under her arm, and walked slowly away. After supper, she was sitting with my sister Sukey, (about a year older than her,) in one of the chambers, and telling her what had happened. She made quite light of it, telling her, 'I wonder you are so easily frightened; I would fain see what would fright me.' Presently a knocking began under the table. She took the candle and looked, but could find nothing. Then the iron casement began to clatter, and the lid of a warming-pan. Next the latch of the door moved up and down without ceasing. She started up, leaped into the bed without undressing, pulled the bed-clothes over her head, and never ventured to look up till next morning. A night or two after, my sister Hetty, a year younger than my sister Molly, was waiting, as usual, between nine and ten, to take away my father's candle, when she heard one coming down the garret stairs, walking slowly by her, then going down the best stairs, then up the back stairs, and up the garret stairs; at every step it seemed the house shook from top to bottom. Just then my father knocked. She went in, took his candle, and got to bed as soon as possible. In the morning she told this to my eldest sister, who told her, 'You know I believe none of these things; pray let me take away the candle to-night, and I will find out the trick.' She accordiugly took my sister Hetty's place, and had no sooner taken away the candle than she heard a noise below. She hastened down stairs to the hall, where the noise was; but it was then in the kitchen. She ran into the kitchen. where it was drumming on the inside of the screen. When she went round, it was drumming on the outside; and so always on the side opposite to her. Then she heard a knocking at the back kitchen door. She ran to it, unlocked it softly, and when the knocking was repeated, suddenly opened it; but nothing was to be seen. As soon as she had shut it, the knocking began

again. She opened it again, but could see nothing. When she wnet to shut the door, it was violently thrust against her; she let it fly open, but nothing appeared. She went again to shut it, and it was again thrust against her; but she set her knee and her shoulder to the door, forced it to, and turned the key. Then the knocking began again; but she let it go on, and went up to bed. However, from that time she was thoroughly convinced that there was no imposture in the affair.

"The next morning, my sister telling my mother what had happened, she said, 'If I hear anything myself, I shall know how to judge.' Soon after, she begged her to come into the nursery. She did, and heard in the corner of the room, as it were, the violent rocking of a cradle; but no cradle had been there for some years. She was convinced it was preternatural, and earnestly prayed it might not disturb her in her own chamber at the hours of retirement; and it never did. She now thought it was proper to tell my father. But he was extremely angry, and said: 'Sukey, I am ashamed of you; these boys and girls frighten one another; but you are a woman of sense, and should know better. Let me hear of it no more.'

"At six in the evening, he had family prayers, as usual. When he began the prayer for the king, a knocking began all around the room; and a thundering knock attended the amen. The same was heard, from this time, every morning and evening, while the prayer for the king was repeated.

"Being informed that Mr. Hoole, the vicar of Haxley, (an eminently pious and sensible man,) could give me some further information, I walked over to him. He said 'Robert Brown came over to me, and told me your father desired my company. When I came he gave me an account of all that had happened; particularly the knocking during family prayer. But that evening (to my great satisfaction) we had no knocking at all. But between nine and ten a servant came in, and said 'Old Jeffrey is coming, (that was the name of one that died in the house,) for I hear the signal.' This, they informed me, was heard every night about a quarter before ten. It was toward the top of the house, on the outside, at the north-east corner, resembling the loud creaking of a saw; or rather that of a wind-mill, when the body of it is turned about, in order to shift the sails to the wind. We then heard a knocking over our

heads; and Mr. Wesley, catching up a candle, said, 'come, sir, now you shall hear for yourself.' We went up stairs; he with much hope, and I, to say the truth, with much fear. When we came into the nursery, it was knocking in the next room; when we were there it was knocking in the nursery. And there it continued to knock, though we came in, particularly at the head of the bed, (which was of wood,) in which Miss Hetty and two of her younger sisters lay. Mr. Wesley, observing that they were much affected, though asleep, sweating and trembling exceedingly, was very angry; and, pulling out a pistol, was going to fire at the place from whence the sound came. But I catched him by the arm, and said, 'Sir, you are convinced this is something preternatural. If so, you cannot hurt it; but you give it power to hurt you.' He then went close to the place, and said sternly, 'Thou deaf and dumb devil, why dost thou fright these children, that cannot answer for themselves? Come to me in my study, that am a man.' Instantly it knocked his knock, (the particular knock which he always used at the gate), as if it would shiver the board in pieces, and we heard nothing more that night.' Till this time my father had never heard the least disturbance in his study. But the next evening, as he attempted to go into his study, (of which none had any key but himself), when he opened the door, it was thrust back with such violence as had like to have thrown him down. However, he thrust the door open, and went in. Presently there was knocking, first on one side, then on the other; and, after a time, in the next room, wherein my sister Nancy was. He went into that room, and (the noise continuing) adjured it to speak; but in vain. He then said, 'These spirits love darkness; put out the candle, and perhaps it will speak.' She did so, and he repeated his adjuration; but still there was only knocking, and no articulate sound. Upon this he said, 'Nancy, two christians are an overmatch for the devil. Go all of you down stairs; it may be, when I am alone, he will have courage to speak.' When she was gone, a thought came in, and he said, 'If thou art the spirit of my son Samuel, I pray knock three knocks, and no more.' Immediately all was silence; and there was no more knocking at all that night. I asked my sister Nancy (then about fifteen years old) whether she was not afraid when my father used

that adjuration? She answered she was sadly afraid it would speak when she put out the candle; but she was not at all afraid in the day time, when it walked after her as she swept the chambers, as it constantly did, and seemed to sweep after her; only she thought it might have done it for her, and saved her the trouble. By this time, all my sisters were so accustomed to these noises, that they gave them little disturbance. A gentle tapping at their bed-head usually began between nine and ten at night. They then commonly said to each other, 'Jeffrey is coming; it is time to go to sleep.' And if they heard a noise in the day, and said to my youngest sister, 'Hark, Kezzy, Jeffrey is knocking above," she would run up stairs, and pursue it from room to room, saying she desired no better diversion.

"A few nights after, my father and mother were just gone to bed, and the candle was not taken away, when they heard three blows, and a second, and a third three, as it were with a large oaken staff, struck upon a chest which stood by the bed-side. My father immediately arose, put on his night-gown, and hearing great noises below, took the candle and went down; my mother walked by his side. As they went down the broad stairs, they heard as if a vessel full of silver was poured upon my mother's breast, and ran jingling down to her feet. Quickly after there was a sound, as if a large iron ball was thrown among many bottles under the stairs; but nothing was hurt. Soon after, our large mastiff dog came and ran to shelter himself between them. While the disturbance continued, he used to bark and leap, and snap on one side and the other, and that frequently before any person in the room heard any noise at all. But after two or three days he used to tremble, and creep away before the noise began. And by this, the family knew it was at hand; nor did the observation ever fail. A little before my father and mother came into the hall, it seemed as if a very large coal was violently thrown upon the floor, and dashed all in pieces; but nothing was seen. My father then cried out, 'Sukey, do you not hear? All the pewter is thrown about the kitchen.' But when they looked, all the pewter stood in its place. Then there was a loud knocking at the back door. My father opened it, but saw nothing. It was then at the fore door. He opened that, but

it was still lost labor. After opening first the one, then the other, several times, he turned and went up to bed. But the noises were so violent all over the house, that they could not sleep till four in the morning.

"Several gentlemen and clergymen now earnestly advised my father to quit the house. But he constantly answered, 'No; let the devil flee from me; I will never flee from the devil.' But he wrote to my elder brother, at London, to come down. He was preparing so to do, when another letter came, informing him the disturbances were over, after they had continued, the latter part of the time, day and night, from the second of December to the end of January."

Many interesting statements are made in a work entitled the "Seeress of Prevorst," which contains the experience of Madam Hauffe, of Prevorst, in Wirtemburg.

The following is an extract from her statement:

"Unfortunately, my life is now so constituted, that my soul, as well as my spirit, sees into the spiritual world—which is, however, indeed upon the earth; and I see them, not only singly, but frequently, in multitudes, and of different kinds; and many departed souls.

"I see many with whom I come into no approximation, and others who come to me, with whom I converse, and who remain near me for months; I see them at various times, by day and night, whether I am alone, or in company. I am perfectly awake at the time, and am not sensible of any circumstance or sensation that calls them up. I see them alike, whether I am strong or weak, plethoric, or in a state of inanition, glad or sorrowful, amused, or otherwise; and I cannot dismiss them. Not that they are always with me, but they come at their own pleasure, like mortal visitors, and equally whether I am in a spiritual or corporeal state at the time. When I am in my calmest and most healthy sleep, they awake me; I know not how, but I feel that I am awakened by them, and that I should have slept on, had they not come to my bedside. I observe frequently, that, when a ghost visits me by night, those who sleep in the same room with me, are, by their dreams, made aware of its presence; they speak after-

wards of the apparition they saw in their dream, though I have not breathed a syllable on the subject to them. Whilst the ghosts are with me, I see and hear everything around me as usual. and can think of other subjects; and though I can avert my eyes from them, it is difficult for me to do it; I feel in a sort of magnetic *rapport* with them. They appear to me like a thin cloud that one could see through, which, however, I cannot do. I never observed that they threw any shadow. I see them more clearly by sun or moonlight than in the dark; but whetner I could see them in absolute darkness I do not know. If any object comes between me and them, they are hidden from me. I cannot see them with closed eyes, nor when I turn my face from them; but I am so sensible of their presence, that I could designate the exact spot they are standing upon; and I can hear them speak, although I stop my ears. * * * The forms of the good spirits appear bright; those of the evil, dusky.

"Their gait is like the gait of the living, only that the better spirits seem to float, and the evil ones tread heavier; so that their footsteps may sometimes be heard, not by me alone, but by those who are with me. They have various ways of attracting attention by other sounds besides speech; and this faculty they exercise frequently on those who can neither see them nor hear their voices. These sounds consist in sighing, knocking, noises as of the throwing of sand, or gravel, rustling of paper, rolling of a ball, shuffling as in slippers, &c. &c. They are also able to move heavy articles, and to open and shut doors, although they can pass through them unopened, or through the walls. I observe that the darker a spectre is, the stronger is his voice, and the more ghostly powers of making noises, and so forth, he seems to have. The sounds they produce are by means of the air, and the nerve-spirit, which is still in them. I never saw a ghost when he was in the act of producing any sound except speech, so that I conclude they cannot do it visibly; neither have I ever seen them in the act of opening or shutting a door, only directly afterwards. They move their mouths in speaking, and their voices are various, as those of the living. They cannot answer me all that I desire; wicked spirits are more willing or able to do this, but I avoid conversing with them. These I can dismiss

by a written word, used as an amulet, and free others from them as well as myself.

"When I talk to them piously, I have seen the spirits, especially the darker ones, draw in my words, as it were, whereby they became brighter; but I feel much weaker. The spirits of the happy invigorate me, and give me a very different feeling to the others: I observe that the happy spirits have the same difficulty in answering questions regarding earthly matters, as the evil ones have in doing it with respect to heavenly ones; the first belong not to earth, nor the last to heaven."

In the *Arcana Celestia*, p. 448, Emanuel Swedenborg says:

"I have conversed with many after their decease, with whom I was acquainted during their life in the body; and such conversation has been of long continuance, sometimes for months, sometimes for a whole year; and with as clear and distinct a voice, but internal, as with friends in the world. The subject of our discourse has sometimes turned on the state of man after death; and they have greatly wondered that no one in the life of the body knows, or believes, that he is to live in such a manner after the life of the body; when, nevertheless, it is a continuation of life, and that of such a nature, that the deceased passes from an obscure life into a clear and distinct one; and they who are in faith towards the Lord, into a life more and more clear and distinct. They have desired me to acquaint their friends on earth that they were alive, and to write to them an account of their states, as I have often told them many things respecting their friends: but my reply was, that if I should speak to them, or write to them, they would not believe, but would call my information mere fancy, and would ridicule it, asking for signs of miracles before they should believe: and thus I should be exposed to their derision: and that the things here declared are true, few, perhaps, will believe, for men deny, in their hearts, the existence of spirits: and they who do not deny such existence, are yet very unwilling to hear that any one can converse with spirits. Such a faith respecting spirits did not at all prevail in ancient times, but (does) at this day, when men wish, by

reasonings of the brain, to explore what spirits are, whom, by definitions and suppositions, they deprive of every sense; and the more learned they wish to be, the more they do this."

The following is from an English work, entitled "Psychology; or, the Science of the Soul. By Joseph Haddock, M. D." It has recently been republished by Fowlers and Wells, of New York. We copy a brief extract from an interesting account of a young lady, who frequently went into a spontaneous state of extasis, or spiritual trance. It will be seen, that this case occurred about the same time that the rappings began in the Fox family, in Hydesville, N. Y.:

"The first of these spontaneous states of extasis, or spiritual trance, occurred on the 2rd of July, 1848, without any expectation or forewarning on her part. This did not last more than a quarter of an hour. Afterward she had several which lasted about half an hour; and since those, some which have extended from four to ten hours. Of most of these states, she had a presentiment *while in the mesmeric state;* and in one instance foretold the occurrence nearly two months before it happened. But she knew nothing of what was forthcoming while in her ordinary wakeful state; and for the sake of experiment, and to test the truthfulness of her predictions, she was never informed when these trances were to occur; yet she was found correct, even to the exact time. They have usually been preceded by a feeling of quietness, and a somewhat confused sensation in the head, but no pain. Several gentlemen whom I had apprized of her statements, have been witnesses of their accuracy, and of the *genuineness* of this abnormal condition.

"In these states she preserved a recollection, at times, of the place she was actually in, and of the persons by whom she was surrounded, and, at the same time, she had a distinct and *sensational* perception of a higher and spiritual state of existence, and of a class of beings living in such a state. She would speak of these things while in the trance, and on her return to the normal state, she could recollect, and would again describe, what she had seen and heard. During the first trance, of four hours' duration, which occurred on the 28th of September, 1848, she was so far elevated in her perceptions that she spoke

of *this* world, as the *other* world, just as if she had passed from this life to death. * * * All that she has said tends to confirm the distinction between moral good and moral evil, and the impossibility of those who depart this life in a state of moral evil, attaining hereafter, to a state of moral goodness; in *this respect,* being strikingly dissimilar to the statements of Davis, the American clairvoyant; but who, according to his own subsequent statements, had never been in the state of true spiritual extasis, when he delivered his lectures in the mesmeric state.

"Her general statements represent man as a spiritual being, rising from the shell of the dead body immediately after death, a perfectly organized existence, and having a complete *sensational perception* of his fellow spiritual beings, and of the beautiful scenery of the spiritual spheres; that is, provided he possessed during his natural life a moral state, in harmony with those spheres. The male and female sex retaining all the characteristics necessary to a spiritual state of existence, and living together in a state of angelic union. Those who have been interiorly united here, coming again in a state of union hereafter. She represents male and female spiritual beings, thus united, as appearing at a distance *as one,* and says that they are not called two, nor the married, but *the* ONE. Infants and young children, who have passed from this world by death, are stated to grow to a state of adolescence, but more speedily than in the natural world. During infancy and early childhood, they are confided to the care of good female spirits, or angels, whose delight it is to instruct them by various methods, especially *by representatives of things.* These spiritual spheres, and their spiritual inhabitants, are in close association with us, and exercise an influence over us, although we are unconscious of it. All that is wanted to have a *sensational* knowledge of their existence, is the closing of the external consciousness, and a full awaking of the internal consciousness. In the highest state of trance, she appeared to herself to be among spiritual beings, as one of themselves; at other times she appeared to them more shadowy. The first receptacle of the departed spirit, she describes as a sort of middle place or state, from which the good gradually ascend to higher and more delightful places; those that are the best having higher abodes than the

others. All are welcomed by angelic spirits, on their arrival in the spirit-world; but the evil will not associate with the good, and recede of their own accord, more or less rapidly, to darker places below and to the left; but of these darker places, she had not been permitted to know so much as of the abodes of the good.

"Being asked, in one of these long trances, if she now could explain *how* she saw distant individuals in the mesmeric state, she said: 'Yes; I can see how it is now: but I could not before;' and then stated that if spirits wished to see each other, distance is no interruption; and words to the effect, that spirits are not subject to our laws of space and time; and that man, *as to his spirit*, is a subject of the laws of the spirit-world, even while united to his natural body. The opening of her spiritual consciousness, gives her a *sensational* perception of the spirits of all to whom her attention is directed; and thus, however distant the individual, he can be mentally present with her. But this, she further represented, as being accomplished by the aid of intermediate associate spirits, by whom the connexion is completed; and she further represented every one as having a connexion with the spirit-world *generally;* and a more *particular one*, by means of this associate spirit. Whenever Emma speaks of going into a trance, she always represents it as '*going away*,' and '*going a very long way*.' Of any one that is dead, she says: 'They have left their shell and gone away,' and will never admit that they are dead."

We have an account of a strange phrensy that was common among the Scandinavians in the ninth century, which appears in some respects to have resembled these phenomena. Taylor, in his Manual of Modern History, thus describes it:

"Sometimes these warriors, like the Malays in Java, were seized with a kind of phrensy, either arising from an excited imagination, or from the use of stimulating liquors. In this state they were called '*berserker*,' a word of frequent occurrence among the Sagas. While under the influence of this madness, the champions committed the wildest extravagances; they danced about, foamed at the mouth, struck indiscriminately at friends and foes, destroyed their own property, and, like the mad Orlando, waged war against inanimate nature,

tearing up rocks and trees. Sivald, king of Sweden, had five sons, all of whom became '*berserker*;' when the fit was on them they used to swallow burning coals, and throw themselves into the fire. They and their father were slain by Halfdan, whom Sivald had previously dethroned, the nation having become impatient of the extravagances of the frantic princes. Halfdan had a contest with another berserker, named Hartben, who came to attack him, accompanied by twelve companions. Hartben was a formidable pirate, but when the fit was on him, it was as much as his twelve companions could do to prevent him devastating everything around him. Halfdan challenged the pirate and his entire crew. Such an insult so inflamed Hartben that he was immediately seized with a fit of phrensy, during which he killed six of his companions; he rushed against the king with the remaining six, but the pirates were slain by the irresistible blows of the mace of Halfdan."

It is our opinion that much, if not all, of what has been known as the "Salem Witchcraft," and the Kentucky "*Jirks*," belongs in the same general class of phenomena with these rappings. The diversities in the *modus operandi* in these manifestations, at different times and in different places, are not greater than the diversities in the conditions of the people with whom they have occurred. They seem always to adapt themselves to the persons interested: they are refined or uncouth, learned or unlearned, pious or impious, as occasion may seem to require.

These phenomena have long been common among the Shakers. They often transact business, work, advise, discipline, preach, sing, dance, whirl, &c., under the direction, as they suppose, of the spirit of "Mother Ann Lee," or some other spirit or spirits. They pretend that they have heard angels or spirits sing, both in the day time and in the night, and that they have learned from them their hymns and tunes. They also have a book of 400 pages, called the "Sacred Roll," which they say was received by direct revelation from "the Eternal

Source of all goodness," by angels and spirits, through persons in the flesh. It was written in the Shaker Society at New Lebanon, N. Y., in 1842, and published early in 1843. Its style and many of its doctrines are similar to the revelations of Swedenborg and A. J. Davis. It contains communications and testimonials of its correctness from the spirits of Jeremiah, Elisha, Noah, Micah, Ezekiel, Malachi, Isaiah, Peter, and John. And, strange to say, they are made to endorse a repudiation of their own writings, contained in the Bible.

Other cases might be cited, both from profane and from sacred history, but we add no more under this head at present.

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## EXPOSITION.

### HOW THE SOUNDS ARE PRODUCED.

None pretend to know precisely how these strange sounds are made, and only a very few have any settled opinions about it. When these recent developments began to attract public attention, it was the general opinion that they were nothing but cunning tricks, that would soon be detected; but every effort to this end has so far proved abortive. The sounds are actually made, in the daylight, as well as in the dark; in the presence of many, as well as in the presence of few; with the learned, as well as with the unlearned, and *vice versa;* in the presence of the unbelieving, however sceptical, curious, and watchful, as well as in the presence of those who are firm believers; in the house and out of the house; on the floor, wall, table, chair, ground, pavement, in the carriage, in public conveyances — everywhere, and under all circumstances. It has been so often and so thoroughly tested, in so many ways, and under so great a variety of circumstances, that no one can reasonably believe the sounds are made by machinery, or by slight of hand.

We are not now inquiring *who* make the sounds, but *how* they are made? We shall hereafter inquire who makes them. The sounds are made in some way and by something. As to how they are made, we will give the opinion of one who believes these rappings are what they profess to be. Wm. Fishbourgh, a psychological writer, says:

"But how is it possible for disembodied spirits to make the sounds said to be heard at Rochester? I answer, we do not *absolutely know;* but the following *facts* will enable us clearly to conceive how it may be, and possibly is. Spirits still connected with, but owing to some abnormal condition, capable of acting in measurable independence of the body, have sometimes been able to attract, and act upon the refined ingredients of the atmosphere, and especially upon the electric element. The writer is acquainted with a man who is subject to many remarkable psychological experiences, and who is (or was two years ago) able, by the mere effort of his *will,* to fill his hair so full of electricity, that on passing a comb through it, it would appear to be almost in a continuous flame, emitting sparks, and slight, but distinctly perceptible shocks, when the knuckle of another person was presented. On diverting his mind from the object, the electricity would, in half a minute, all disappear, so that not a single spark could be generated, however violent the friction. Then, on assuming the previous mental condition again, the electricity would gradually appear, until his hair was charged as before. The writer saw this experiment repeated several times, and under circumstances which excluded all possibility of mistake. There was, at the time, no electric machine in the room, or in the house, and the man was standing, or walking about, on a woollen carpet. He explained, in vague terms, how he did it, but it was altogether by a psychological process, of which any one in a perfectly normal condition, would be incapable.

"Dr. Emerich, professor of theology, at Strasburgh, had a sister, who, having been injured by a fright, fell into a state of somnambulism, accompanied by a high degree of lusidity, (or clairvoyance), and her body became so surcharged with electricity, that she sometimes imparted strong shocks to those

standing near her, although the latter frequently did not touch her. Professor Emerich mentioned, also, that she sent him a smart shock one day, when she was several rooms off. He started up, and rushed into her chamber, where she was in bed; and as soon as she saw him, she said, laughing, 'Ah, you felt it, did you?' Mademoiselle Emerich's illness terminated in death.

"It is well known that the *gymnotus electricus* naturally possesses a power analagous to this, by which, without contact, or even very close proximity, it stuns its prey by an electric stroke, seeming to direct the latter with precision, by its *will*. To say, *a priori*, and even against the indication of positive facts, that the human spirit, in certain abnormal conditions of the body, may not have a similar power, is certainly to assume that which is unwarrantable.

"If, then, the human spirit, when but *partially* liberated from the body, as in certain abnormal states, can, in this manner, control the electricity of the atmosphere, in how much greater degree may not the electricity, and, through that, the atmosphere itself, and even the powers of *gravitation*, be controlled by a spirit entirely *out* of the body? And may not a spirit, in this way, by the action of his *will*, produce the *shocks* or *concussions* in the atmosphere, improperly called 'rappings,' which are heard at Rochester, and elsewhere, and, by which, intelligible communications are received? In this way, substantially, the 'Seeress of Prevost,' and, it is said, also the invisible communicators at Rochester, explain these apparently preternatural sounds."

This may be the way in which the sounds are made; but we differ very widely from Mr. Fishbourgh, as well as with the "spirits" themselves, about the agency that produces the sounds. We pass to inquire —

BY WHOM ARE THESE COMMUNICATIONS MADE? AND FOR WHAT ARE THEY MADE?

These are important questions, and we beg the reader patiently and candidly to hear our answer. The sounds are made by somebody or something. If the spirits of the dead

were all about us, as the prevalent theology of our day teaches, they might make such sounds and communications. But we shall present proof that the spirits of the dead do not make these communications, and shall also state what we think does make them. We will in the first place quote a series of excellent articles from the *Bible Examiner*, published at New York by Eld. George Storrs. The "spirits," as they call themselves, among other strange things, took it into their heads (if they have any heads) they would become authors, publishers, editors, &c., &c. Accordingly they began business at Auburn, N. Y. They published some small books, revelations, expositions of Scripture, &c., and started a paper, called some kind of a "*Circle*," we forget what — all done through men as passive agents. They published a paper for a while at Springfield, Mass., called the "*Spirit Messenger*," and one at Boston, Mass., called the "*Spiritual Philosopher*." Mr Storrs' articles are notices of these last two papers. He says in his *Examiner* for Dec., 1850, January, February and August, 1851:

"MYSTERIOUS RAPPINGS," OR SPIRIT MANIFESTATIONS.

Our readers have doubtless all heard of some manifestations called "rappings" or "knockings," &c. Sometimes it has been said the whole is a fraud—that there is no reality in it: again, that the secret is out, that the operators had confessed the deception, and that the matter was dying away, and would soon cease, &c.

We really wish that such were the facts; but we are satisfied it is not so; and that it is on the increase and likely to spread more and more. Hence we feel called upon to say something on the subject. We do not intend to go into the details of the rise, progress, or operation of this new development; but it must suffice to say, that these "*Rappings*" commenced in the vicinity of Rochester, N. Y., about three years ago. It was opened by "strange noises," which annoyed the family where they were heard. Accidentally, it seems, it was discovered that by repeating the alphabet, the mysterious visitors would spell

out, by *raps*, such messages as they wished to communicate. While the alphabet was repeated there was silence till the first letter of the desired word was uttered, when a *rap* was heard. Then the alphabet was commenced again and repeated till another rap arrested it on the next letter which was to form the word, and so on till the whole communication was made. Many strange things were by this means communicated. At length the rapping spread into different families and to different places. These circumstances were investigated by respectable and intelligent men, and committees; but, it appears, without detecting fraud in the persons through whom the communications were made.

For two years we regarded the whole matter as unworthy our attention, and as most likely a fraud practised in some way by slight of hand. We have been, however, from testimony which we could not impeach, compelled to believe that there is a supernatural power connected with these operations; but our conclusions as to the character of that power are not at all in agreement with the claims set up for it. It claims to be the operations of the spirits of men who are dead; and, for the most part, to be the spirits of "*good* and *true*" men.

Already two papers are published devoted to this new development, *viz*: "The Spiritual Philosopher" and the "Spirit Messenger;" both in New England. The Philosopher, edited and published by La Roy Sunderland, thus announces a part of its object:

"Especially shall our columns be open for the influx of goodness and truth from the SPHERES above, between which and our own earth, audible, *tangible*, *ocular* communications have now been commenced. * * * * The good and true having cast off the outer form, the spirits of our brothers, our sisters, our fathers and mothers, our children, mingle in our presence, and attract us to the contemplation of those bright mansions where they exult in the beatific vision. Welcome, thrice welcome, happy, happy spirits! * * * * Through these pages [the pages of the Philosopher] shall congenial minds commune, and spirits mingle from the world above, with their loved friends in the sphere below," &c.

Thus, it will be seen, the Spiritual Philosopher is specially devoted to the communications of these spirits. Again, the Philosopher says —

"The language of most, and perhaps all, is, give us *light!* Let us *see!* Let us *hear!* Let us *know* if there is more to be known. No matter how it comes, whether by 'knocking,' clairvoyance or any other means, if we may but get the information we want."

Here is a full endorsement of king Saul's conduct, when abandoned of God and refused "*light*" from that source, he said—"Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her." He wanted "*light*—give me light—no matter how it comes," he said. Such language, it pains us to say, looks as if the individual using it was abandoned of God to ripen for destruction. The feelings we have on this subject are often of the most painful character. We were once intimately connected with the editor of the Philosopher, and walked with him to the house of God in company: but *Pathetism*, and A. J. Davis' "Harmonial Philosophy" have led him, we fear, into a position that will terminate fatally. That we have reason for these fears, we shall show before we have done with the articles we intend to write on the subject.

We did not see the first seven numbers of the "Spirit Messenger;" but the eighth makes the following announcement:—

"The editors of the Messenger were desired to give their readers the following short, but significant communication, which was dictated by a spirit who was well known and respected while in the body:

'The world shall receive spiritual manifestations and communications soon, with great joy. Knowledge of God and Heaven will increase love and unity among mankind.'

"Our readers will be gratified," [say the editors of the Messenger] "to learn that we are endeavoring to make arrangements, by which we shall secure one of the *best mediums yet developed in the world*, through which we may hope to receive communications for the Messenger of a high character, from some of the purest spirits of the second sphere. As soon as such arrangements are effected, the fact will be duly announced."

The italicising in this extract is ours. It covertly aims a blow at all the prophets, apostles, and Jesus Christ. All the communications from God, through the "medium" of prophets, apostles, and His Son, are now to be *eclipsed* by these "*best* mediums yet developed in the world!!" Again the Messenger says:—

"The century in which we happily live is becoming replete with demonstrative realities of spiritual existence. While master minds have passed from earth to the spirit-land with only pleasing *hopes* of immortality, it is left to the present age to *know* and *feel* that man possesses within himself the elements of never-ending life."

We have called attention to this paragraph because it throws the "life and immortality, brought to light by the gospel," into the shade. The apostles and primitive Christians had *only* "pleasing *hopes* of immortality;" but "the present age *knows* and *feels* that man possesses WITHIN HIMSELF the elements of never-ending life." Thus the beloved disciple John was mistaken, according to these new "lights," when he said — "God hath given unto us eternal life, and this life is IN HIS SON: he that hath the Son hath [this eternal] life, and he that hath *not* the Son of God hath not [this eternal] life." 1 John, 5: 11, 12. The Spirit Messenger goes on to say: —

"The unbounded field of light opened to us through the communications of our departed friends and associates, imparts new life, new hopes, new desires, through every avenue of the heart. Hushed be the unnatural fears of the future, oh, my soul!"

"Peace and safety is the language of this extract; and another attempt is made to eclipse "the true light" — Jesus Christ — by this "*unbounded* field of *light* opened" by the "communications" of dead men and women! ! The next Messenger that we received — No. 10 — contained the following, which we insert entire that our readers may see the madness and folly of these communicating spirits and their adherents. It is a chapter of the "significant communications" spoken of in No. 8. "Henry Gordon" is a *clairvoyant.*

"A MESSAGE FROM THE DEPARTED."

"The most convincing and satisfactory evidences are now being presented to the world, showing that the era of spiritual communications has already commenced. In various ways, and through different mediums, the dwellers of the second sphere are manifesting their presence and intelligence; and since it is neither just nor wise to suppress truth, though it may be scorned and rejected, the following statement of facts, illustrative of a

new mode of spiritual intercourse, is here submitted to the reader:

"On Thursday morning, Sept. 26th, as arrangements were being made for the regular mailing of our papers, a manuscript was found on a table in the back office of the Spirit Messenger, of a singular and mysterious character. A piece of common wrapping paper, as is used in the office for the purpose of making up bundles, was covered on one side with hieroglyphic characters, somewhat resembling the language of the Orientals, the meaning and object of which was not readily perceivable. Knowing, both from the nature of the characters themselves, and from the circumstances under which they were made, that they were not the production of human hands, and suspecting that the manuscript was given in fulfilment of a promise which had been previously made by the spirits, I experienced a feeling of intuitive satisfaction and delight, which arose from the consciousness of having been visited by some unseen intelligence. Mr. Henry Gordon, whose system forms a suitable medium for spiritual manifestations, being at the time in the place, I was induced to consult the spirits, through him, in regard to the source and explanation of the manuscript referred to. On inquiring if the characters were written by a spirit, I was answered in the affirmative; and to the question, how shall I obtain an explanation of the writing? the reply was given, "magnetize Henry." Mr. Gordon, however, not being then in a proper bodily condition to attain the necessary state of clairvoyance, this direction was not obeyed until the following Saturday evening, when, with the aid of slight manipulations, he passed into the superior condition, and voluntarily calling for the manuscript, proceeded to give an explanation of each character in order, making the following connected and beautiful message:

"Knowing the anxiety of minds to obtain information from the spirit-world, and as in the present age the human mind is so expanded as to receive impressions and communications from the second sphere, we have taken *forms* to manifest ourselves in the presence of those mediums which are at Rochester and here in Springfield. It will be well for those mediums to be brought in closer union in order to manifest ourselves more freely among you. The intelligence which you are about to

receive is from a *higher order of spirits* than have yet communicated to mankind. The visitations and manifestations from the spirit-world, are to *convince you of the immortality of the soul* — that the spirit is in a progressive state, happy with angelic hosts; to produce unity among mankind in order to promote happiness on earth, love of progression and freedom of mind; to lead you to fear not, but to spread the truth and light of the gospel, that the whole world may receive instruction through this mode of communication.

"Behold, now is the day of rejoicing. Rejoice all ye that inhabit the earth. Behold, the light of truth, love and unity is soon to expand your sphere of existence to a more perfect, quiet, and peaceful condition than the one in which you now exist. Let your hearts be cheerful and your minds free from sectarianism, in order to receive these communications unbiased and without prejudice — to receive them as heavenly mandates. In order to promote happiness on earth, you should receive these communications with free and pure minds, which will promote union of hearts and love, to the glory of your Maker.

"Soon the world will receive further instructions respecting the spirits — their mode and manner of communication. Let there be a union in all your circles on earth. In divine love and affection, your friend, LYMAN PHILLEO."

"The world to which this communication is addressed may not at present be prepared to receive and appreciate it, but having received spiritual direction to publish it in the 'Messenger,' and having the satisfaction of knowing that it will gladden the hearts of the more advanced believers in the Harmonical Philosophy, it is a pleasure to brave the ridicule and detraction which may incident from its publication. It will be perceived that the above message contains an intimation of farther revealments *from a higher order of spirits than have yet held intercourse with the world.* Instead of yielding to the influence of sectarian prejudice and prepossessions, how eagerly and gratefully should the soul receive these loving messages; for as cool waters are to the thirsty traveller, so to the weary pilgrim of life are the glad tidings from the spirit-home. It is only necessary to add, that the original manuscript of which the above is a translation, may be seen by those who desire it, at the office of the 'Messenger.'"

There are two points in this article to which we call special attention. First: the *high claims* set up by these spirits and admitted by the Messenger. Mark the language: "*A higher order of spirits than have yet held intercourse with the world.*" Now, "angels" and the "Spirit of God" have "held intercourse with" men in days gone by; but this "higher order of spirits" is to be "exalted above all that is called God." We are right glad that they have thus early, but undesignedly, developed their true character.

The second point to which we call attention, is *their work*— It is "*to convince you of the immortality of the soul.*" That is what we suspected. The Bible cannot be made to prove that doctrine; and there is but one testimony from Genesis to Revelations in favor of man's natural and inherent immortality, and that was given by the Serpent, *viz: Thou shalt not surely die*" — *i.e.* — "*You are immortal.*" This "higher order of spirits," that are to out-shine all that have "visited the world before," show that they are in league with the "father of lies." It may also be seen that the "peace and safety" doctrine, which Paul said would immediately precede "*destruction,*" is a general characteristic of this article. The Editors of the Messenger seem to think, "the world may not be prepared to receive" the "communication" of the spirit of "PHILLEO," &c.; but they publish it by direction of some "spiritual" agency! Now, we tell them plainly, "the world" *is* "prepared" for just such a delusion as is now coming on it; and we have no doubt you will have multitudes, yea, "legions" to swallow down these messages. We feel no inclination to "ridicule" these spiritual manifestations. It is too serious a matter for that. We are satisfied there is too much reality in the *manifestations* — saying nothing of this written document in the Messenger — and that it will most likely be a serious affair for the world before it ends. If we did not think so, we would pass the whole matter in silence. To do so with our present conviction that there is a reality about it, would be to betray the cause of God, and stamp us with the character of an unfaithful watchman. Those who are deluded as to the character of these spirits are the objects of our sympathy and pity, and not of our scorn or contempt. That they are imposed upon by "lying spirits," does not admit of a doubt in

our mind. That the testimony of these spirits is false, we have no more doubt than we have that the Bible is true; for, they fully contradict the Bible; and, not unfrequently, as we shall see before we have done, sneer at that book.

In noticing the *Spiritual Philosopher*, Mr. Storrs says:

The manner in which Mr. Sunderland was finally convinced of the reality of the *presence* and communications of spirits, he relates in his Spiritual Philosopher, No. 1, pages 7 and 8; from which we give the following extract. It was in New York, last June, at an examination of the subject in the presence of a number of persons. He says —

"I asked, — 'Are there any spirits present who will respond to me?' 'Yes.' Then I proceeded to write down the names of all my near relatives who have departed this life; and placing my pencil on each name, I asked, 'Is it this?' and in this way was given to understand that it was the spirit of a beloved sister, whose hand I held in mine 22 years ago, while she left the body. Then followed other questions, and which were answered thus: — *Ques.* How old were you when you left this sphere? *Ans.* Twenty-nine. This was true. *Q.* What was your given name? *A.* Sally. True. *Q.* Where did you depart this life? *A.* Oxford, Mass. True. *Q.* Will you communicate with me in Boston, at my house? *A.* Yes. *Q.* How soon? *A.* Within four weeks. I then asked her, 'Shall I stay here to hold further conversation with you?' and she called for the alphabet, and spelled out as follows: '*No, you need not. I will talk with you away from this place.*' I asked her numerous other questions, which were promptly answered, and which left no more room for me to doubt but that I was *really* conversing with the spirit of my dear departed sister, than that I had once such a sister in this sphere, and at whose bedside I watched with an affection which death has not dissolved."

Mr. Sunderland next proceeds to give an account of an interview with his two infant boys, who died several years since; it is as follows: —

"*Ques.* — Will the spirits present respond to me? *Ans.* Yes. *Q.* Shall I know who it is with whom I am conversing? *A.* Yes. *Q.* Is it my father? *A.* No. *Q.* My sister?

*A.* No. Is it H.? C. M.? *A.* No. *Q.* Is it my two sons? *A.* Yes. *Q.* What was your name? *A.* La Roy."

Mr. Sunderland at this point says —

"To enable the reader to appreciate what follows, it may be well to state, that my first born son died in Salem, N. H., September 5, 1835, aged six weeks. My second son died in Springfield, N. J., Aug. 29, 1841, aged three months. Each was an only son at the time of death, and how deeply my soul was wounded in seeing them cut down thus early in life, no words could describe. My views of the spirit world, since their death, had taught me, indeed, how vastly they must have progressed in that sphere, beyond what they could have reached had they remained here."

He then proceeds in his conversation with what he supposes to be the spirits of those little "sons."

"*Q.* Do you comprehend my mind? Do you understand what my views are of the spirit world? *A.* Yes. *Q.* Have you ever communicated with the spirit of your father before now, since you left this sphere? *A.* Yes. *Q.* Will you hereafter respond to your father as you do now? *A.* Yes. *Q.* Will you soon in Boston, at our home? *A.* Yes. *Q.* Did you touch your father this morning, before he left his room? *A.* Yes. *Q.* By what sign shall your father know when you communicate with him? *A.* Touch. The sense of touch."

"Other questions," says Mr. Sunderland, "were answered by my children and sister, at different sittings." He adds, — "I have *no* doubt that what purported to be the spirits of my dear children, were what they seemed to be."

Such is an extract from Mr. S.'s account of his initiation into this school of spiritual manifestations. It will be seen that he was prepared for it by his belief in the natural immortality theory; and he never once suspects the truth of the apostle's declaration that "Satan himself is *transformed* into an angel of *light*:" 2 Cor. 11: 14. And Mr. S. has said, "give us light, — no matter how it comes." A fearful prayer, truly! And we fear, in his case, it is fearfully answered; and that our fears are not groundless we "have *no* doubt," will be seen as we proceed in our investigations of this matter. The "Philosopher," in speaking of the "Spiritual Era," as it calls the present age, says:

"It is the period to which the hopes of generations, long

since passed away, had been reaching forward. 'Prophets and kings waited long, but died without the sight.'" On the "Origin of Man" it says: "As to the 'Mosaic Record,' it affords us but little assistance indeed, in our attempts to settle any question connected with *Anthropology*. We are not aware that Moses either understood it, or designed to teach the present inhabitants of the earth on this subject at all. We should as soon undertake to dress and regulate our dietetic habits as Moses did, as we should to shape our views by his on the origin of the human race."

Here is seen how the Spiritual Philosopher is to "*shape*" its course. The Mosaic account of "the *origin* of the human race" is to be given to the winds as unworthy of credit. This is but one flashing out of the "*light*" that it is "no matter how it comes!" Truly, our "Spiritual Era" is likely to bring astounding developments. Page 55, the Philosopher says:

"*Death* is to the spirit what the *birth* is to the human body. Death does not alter the *qualities* or *powers* of the mind. It is simply the *transition* of the Spirit FORM from a lower to a higher sphere, where it is in a better condition for progressing to a higher degree, both of goodness and truth."

No wonder the Philosopher should desire to bring the "Mosaic Record" into discredit; for, if death is simply a *transition* into a better condition, &c., then the threatening to Adam, as recorded by Moses, "simply" meant, if man sinned, God would give him a "transition," *i. e.* a *removal*, into a "better condition;" and so a reward was offered for sin, which Adam and Eve would have been exceeding unwise not to accept. No wonder, then, they so soon laid hold on the proffered benefit, and partook of the forbidden fruit.

The Philosopher adds:

"Hence, it is a great mistake to suppose, that because a spirit has merely left the body, that, therefore, it must necessarily know all about everything. We might as well suppose that, because a person was inside of a college, therefore he must be equal to Sir Isaac Newton in Mathematical Science. Spirits differ in the degrees of their knowledge and goodness, precisely as human beings differ. There may be great goodness, but little knowledge, and *vice versa*."

This is said to account for the *mistakes* which the spirits

sometimes make in giving answers to questions. Hence the Philosopher goes on to say:

"Responses from the Spirit World are never to be wholly depended upon, *except when they come from spirits whom we knew in the body;* or, when they come from others we should be assured of their *identity*. We need the same conditions, or guarantees, for believing spirits, that we do for believing human testimony."

Thus it will be seen, while all who die are gainers, all are not so advanced in knowledge as always to give correct information when inquired of.

These spirits give *sensible* evidence of their presence sometimes. Mr. Sunderland says:

"In Auburn [N. Y.], August 9, 1850, the spiritual hand of one of my sons was placed upon my head, where it was kept with a gentle motion, pressing back and forth, (to make me *sensible* of what it was), for nearly five minutes."

Of course "disembodied spirits" cannot be "immaterial," for they have hands that can be *felt*, if Mr. Sunderland is not mistaken. If the subject were not too serious to be trifled with, it would be amusing to note some things related of these spirits; for example, the following account of Mr. Sunderland:

"I asked my children if they could spell? They said no, they had had no use for the alphabet in the world where they lived; but they would ask their aunt, my sister, to learn them. This was Friday. The next Wednesday night I asked them if they had learned to spell? The oldest one said he had, and, giving the call for the alphabet, he spelled this sentence: 'I have learned to spell *done!*' I then asked him to spell something for his father to remember. He commenced, and rapped out the following: '*Father dear! I look like you.*'"

How the intelligent mind of Mr. Sunderland could be so imposed upon, it is hard for us to conceive. The spirit professed on Friday that it could *not* "*spell.*" The next Wednesday it had learned to spell "*done;*" but in giving that information, it was spelling all the while; for it "spelled this sentence," says Mr. S.: "*I have learned to spell* done!!" Here are *five words* besides "*done!*" But this is not all; for, when Mr. S. asked it "to spell something for his father to remember," it *spelled* — "Father dear! I look like you!!" Six words

more; making *eleven* words in all, besides "*done!*" Truly, this was "done" a little too much for any mind not already taken captive, and so blinded to the deception. The facts as stated by Mr. Sunderland we do not question; but that the spirit which gave these responses was the spirit of his son, we do not for a moment believe: to our mind, it was clearly a deception by one practised in lying.

At length these manifestations commenced at Mr. Sunderland's house, Charlestown, Mass., adjoining Boston. He thus speaks of it:

"I had frequently had *manifestations*, when alone, since last June, but no audible *answers* to questions, till each member of my family happened to be present. Then, asking my children to respond, the oldest one did so, *audibly*, for an hour or so, upon the *cradle*, around which the family circle was formed! As if the precious spirit of our child, having left the cradle for the grave, would come back and announce his presence by a rap, as upon the very place where his fond parents last gazed upon his infantile features, when smitten by the hand of death! The consolation thus afforded us may be imagined; described it cannot be.

We should be truly sorry to deprive him of such "*consolation*," if we did not believe fidelity to him, to truth, and to God demanded it of us. It is true we have little hope of arresting *him* in his present course; but we do not despair of saving some from, what we regard, a most fatal deception. In speaking further on the subject of these spirits entering his house, Mr. Sunderland says:

"With other favored names which have appeared in our columns as *mediums*, we are now permitted to place that of our first-born and beloved daughter, Mrs. Margaretta Cooper. My friends in Philadelphia, Pittsburgh, Cincinnati, and Louisville, Ky., will not need to be told who she is, nor reminded of the music she made for her father's audiences in those places in 1848, coming, as we used to say, from the '*spirit world!*' The responses we have had through her have been most convincing and satisfactory indeed. How gratifying, how pleasant, how heavenly, to find our own family thus taken possession of, as it were, by the Heavenly Hosts! O, how insignificant is all earthly good, when compared to this privilege! At our table, during

meal time, by day and night, thus to be permitted to hold open communion with the Spirit World!"

Thus Mr. Sunderland is highly delighted to entertain these visitors, and is so wrapped up in the enjoyment of their society, that our readers must not be astonished to hear him pray to them, and acknowledge them as Paul acknowledged the God of heaven, as the following address to them will show. It is found in the Philosopher, page 69, and is Mr. S.'s dedication:

"To my Friends in Heaven: Harmonious Spirits! Now I cease from the external. Now I become conscious of your presence. So peaceful. So pleasant. Come, come to me, the good and the true. My nature expands to receive you. Welcome, thrice welcome, here! I long for your presence. Delight in your society. Become tranquil when you are near. Exult in your love, in which I live, move, and have my being. Now I understand. Your light makes manifest. Now I aspire for goodness and truth. Now, to have consciousness of my own true destiny. O, blissful thought. This indeed is heaven. What though I yet animate an external Form! Am I not what you are? Have I not eyes which see without the sun's light? Ears that hear without earthly sound? Senses, which cannot be satisfied without you? No more animal life without *air*, than spiritual life without a Spirit World. Becoming one with you, one in essence, one in destiny, I no longer live without you. No more do I lean on a reed that is broken. No more wander in darkness. No more feed on that which cannot satisfy. To be disappointed no more. Yes, well do I know you. In your external form I knew you. We took sweet counsel together. When you threw aside the outward covering, I was with you. Then you *left* me? No: you, yourself, did not leave me. The magnet leaves not the pole by which it is attracted. Precious friends of my soul! In the depths of my innermost life I bless you. Struggling with the external, the fleeting, my spirit follows hard after you! Yes, you know what I am, and what I would be. An evenly-balanced, well-governed, intelligent mind. Comprehended in Harmony, which, indeed, is Contentment, Gratitude and Hope, for ever."

If the foregoing is not a set and solemn act of worship, we beg to know what would be? Yes, a set and deliberate act of consecration to these spirits, such only as can, with innocence,

be made to the Most High God himself. In the light of prayer and consecration Mr. S. evidently regarded it; for, at the close, in brackets, he says:—

"The above was written Sabbath, September the 8th, 1850, between three and four o'clock, P. M., in my study, Charlestown, Mass. In less than six hours after writing it, I had *audible* responses made to me, in the presence of my family, from the Spirit World."

This was truly a speedy answer to his prayer and dedication of himself to these *new gods*. That he regards them as his gods, appears clear from the following language, on the same page:

"Had I ten thousand tongues, it seems as if I could use them all in blessing the *Angelic Hosts*, who have thus taken possession of my earthly sphere! I now enjoy a HEAVEN far more *real* than any I had ever been taught to anticipate by the old and discordant Theology, out of which I am now conscious of being so completely redeemed."

Here are sentiments that need no comment. Mr. Sunderland worships "*angelic hosts*" — by which, of course, he means the spirits of dead men, women, and babies: they are his gods, as truly as the "Calf of Samaria" was the god of Israel in the days of Jeroboam and the other idolatrous kings. And he is "redeemed" by these gods, "completely," from "the old Theology." If he had said *partially* "redeemed," we might not have disputed his assertion; for it is manifest, "the old Theology" that man has an "immortal soul," that does not die with the body, but survives it, is the very life of this *angel worship*. Yes, this new development from the "Spirit World" is all the fruit of immortal-soulism. The grand mission of these spirits is "to convince men that they have immortal souls." If the Bible taught that doctrince, their missions would be superfluous: but it does not, and therefore these spirits come to sustain a crumbling theory; and that very theory is the life blood of this delusion. Satan ventures not out in his own character: he would sooner hide in a "serpent" than show his real colors. He therefore takes advantage of the popular belief of immortal-soulism, and the spirit surviving after death, and comes to the adherents of that doctrine with the disguised name of a *dear wife*, *husband*, *brother*, *sister*, or *child*, and tells the surviving

relatives how much he *loves* them, and how very concerned he is for their happiness! O, how cruel it must be to charge these loving spirits with being *impostors* — *lying spirits.* To tell them plainly — they are not of God, but are of the devil, and his works they do. How hard it must be to impeach their good will! How fearful to say to them — "Get behind me, Satan!" How cruel to the immortal spirits of our *dear little babies* to treat them so!

We have said that this new method of gaining "light" asserts, that all men gain by death. Mr. Sunderland, in the Philosopher, page 71, says:

"We have often heard Spirits asked if they were happy, and, with one exception, the answer has been in the affirmative; but even that one Spirit said that he was better off in that world than he had been in this. So that we may say that all the manifestations seem to favor the idea, that the next sphere is a better state for all."

This new method of getting "light" is direct in its tendency to usher in the cry of "Peace and Safety," in a manner more perfect than it has ever been made by any previous theory. Such a cry we know, from the testimony of Scripture, is to be made just prior to the second advent of Jesus Christ, to *destroy* the "Man of Sin," and to vindicate the truth of God from all the aspersions cast upon it by lying "spirits," to whatever "sphere" they belong. * * * * * * * * * *

These spirits, and their advocates, have an instinctive horror at the idea that any one should believe that there is such a spirit as "SATAN" or the "DEVIL!" No wonder they have. For, once admit it as a *fact* that there is such an existence as the devil, or Satan, — *evil spirits* — and the mask is off — community would be more on their guard; though not then safe so long as they believe, *also*, that there are spirits of dead men equally conscious as Satan himself. In other words, — no man is safe from these deceptive spirits who believes the soul is naturally immortal, and survives the dissolution of the body, in a conscious state. How can such a believer prove that these spirits, now making these manifestations, are not what they profess to be? *viz.*, the spirits of their deceased friends? But, once settle the point that there is no immortality out of Christ, and no future life except by a resurrection, or translation, and these

spirits are *demonstrated* to be "lying spirits;" because, they all claim to be the spirits of men, women, and children, who have lived in the flesh. Hence their great anxiety to prove "*the soul is immortal*;" for this, they profess, is their grand mission. No wonder, we repeat it, they are so concerned to establish that point; for upon it turns all their success in this last desperate effort to deceive the world, and prepare men for the personal advent of Satan *as* an "*angel of Light*," but truly as *the* "Man of Sin, who opposeth and exalteth himself above all that is called God, or that is worshipped;" and who is the immediate forerunner of the Lord's advent from heaven the second time. This topic we shall dwell upon fully before we close what we have to say on this matter.

Mr. Sunderland, in the Philosopher, page 74, in addressing what he calls his "spiritual children," by which he means those who have come under his influence when he was practising "Pathetism," says:

"I have often said to myself and intimate friends, within the last six months, 'O, this communion with spirits is a better heaven here, than the old theology I once believed and taught promised me, even in the world to come.' With those therefore, who have been intromitted to the spirit world, it may be truly said, 'old things are passed away,' and many things. if not all, have become new. Indeed, no stories of elysium, nor of the christian millenium even equalled the realities which are now daily brought to the test of our external senses. The blind are made to see, the lame to walk, the deaf to hear, the sick are healed, and to the poor, the gospel is preached."

On the foregoing extract, we remark, first — Mr. Sunderland has evidently exchanged "communion" with God the Father, and his Son Jesus Christ, which he once professed to enjoy, for "communion with spirits," of which he knows nothtng except on their own testimony. Second — In this new "communion" he has found "a better heaven here" than he "once believed and taught * * in the world to come." Third, "Those who have been intromitted" — that is *introduced*, or, have admission — "to the spirit world" have "truly" undergone a change which he compares with the apostle's statement concerning those who are "*in Christ*." In other words, to be inducted into communion with these spirits is *equal*, if not superior, to what the christian calls, *in Christ*.

Fourth, — "No stories of the *Christian* millennium, ever equalled the realities" which he "now daily" has "brought to" his "external senses." Thus the personal reign of Christ in his glory, with his saints made immortal — the earth restored to its Eden state — sin and the curse removed, have all faded away before this "*light*," for which Mr. S. so ardently prayed, and said "no matter how it comes." A fearful prayer! and a fearful answer it has been! But he does not stop here.

Fifth, — Nearly all the miracles Christ wrought in confirmation of the gospel of the kingdom of God, are claimed as being wrought by himself through Pathetism, in which he now says, he has been aided by these spirits. At this point Mr. S. approaches a little nearer to blaspheming Christ than at any other. He quotes the words of Jesus, though without giving *credit*, and applies them to the wonders himself has performed in cures by "Pathetism."

Sixth, — "To the poor the gospel is preached," says Mr. S. But what gospel it is his words show us. It is the "gospel" of "communion with spirits," which, he says is "*better*" than that which proclaims "the christian millennium!!" Now, the proclamation of the "christian millennium" is identical with preaching "the kingdom of God." Preaching the kingdom of God was the work of Jesus Christ and his apostles. Mr. S. has "*another gospel*" — a "*better*" one, he says; but an apostle has said — "Though we, or an angel from heaven, preach *any other gospel* unto you than that we have preached, *let him be accursed.*" These spirits now making manifestations, which so delight Mr. S., and others, do "preach another gospel," which their devotees says, is "better" than that preached by Christ and his apostles. Agninst this *blasphemous assumption* we raise our warning voice: and let all who value Eternal Life beware of all interceurse with these lying spirits, who are now abroad doing their last work of deception. Let none deceive themselves by the supposition that there is *no reality* in these manifestations. We believe they are real. On that point we have no controversy with the advocates of this new development; we admit the facts they affirm; but we deny the *character* the spirits claim, and that their worshipers contend for. In our mind there is not a doubt they are the embryotic development, or forerunners of the advent of the *real* ANTICHRIST

— the "Man of Sin." Whoever, therefore, shuts his eyes to the fact, that there is a *real* "communion with spirits" now going on, and to become general, may find "that day" has "come upon" him "as a snare," and he may not "be able to escape." We live in a fearful period for those who have had the gospel of Christ and do not heed it. Those who have not received and obeyed it, or who do not "*watch*," as Christ commanded, are to be taken in a "strong delusion," and "*believe a lie*, because they received not the love of the truth" of Christ's coming and kingdom. This last deceiving power will be "after the working of Satan with all power and signs and lying wonders."

Let us beware, then, that we are not carried away with it on the one hand, nor on the other be so indifferent to it as to be lulled into a worldly security, and thus be as fatally ruined. For those whom Satan cannot rouse to *active* service in his last great work of deception, he will strive to lull to *sleep* now: and the words of our soon coming Lord Jesus Christ are to lay on our minds with power — "*What I say unto you, I say unto all*, WATCH."

Mr. Sunderland says, in his paper, p. 185:

"We know that the spirits of angels write letters and sentences. They not only do this by moving human hands, but they do it without human hands. *This we know to be the fact.* It has been done in our family many, very many times."

We do not call in question Mr. Sunderland's veracity at all in the matter; we doubt not he states the truth. Again he saith, same page:

"That it is *possible* for angels to make articulate sounds, so as to evolve words to the external ear, is certain, as it has been done in our family and elsewhere."

Here again we accord to him truthfulness; but we regret he had not appealed to the Bible, which shows that angels did appear to men and converse with them in a most familiar manner in olden times. They may have appeared to and talked with Mr. Sunderland or his "family;" we shall not question it. We think they would act much more consistently to "evolve words," distinctly, "to the external ear" than to be *thumping* floors, tables, &c. But of course their worshipers are not at first prepared for words plainly uttered. We say *worshipers*,

for it is as perfectly manifest to our mind that the devotees to this "spiritual development" are "worshipers of angels," as it is that the sincere Christian is a worshiper of the living and true God. In this matter is that saying of our Lord true, that "the children of this world are in their generation wiser than the children of light." Only think! a company of spirit-worshipers assemble together, form their *circle*, sit in silence, striving to be perfectly resigned to the will of the spirits, and waiting in this manner for hours to get responses, or to have *communications!* The most devoted Christian can hardly be induced, under any circumstances, to humble himself and wait in this manner. We cannot help thinking when we hear of these circles thus waiting, of the language of Satan to our Lord, "If thou wilt fall down and *worship me*, all shall be thine." This patient "worshiping of angels, intruding into those things which he hath not seen," was practised in Paul's time; and such, he says, practised "a *voluntary* humility," but were "vainly puffed up by his fleshly mind:" Col. 2: 18. It was not *spirituality* that led to this course, but want of it; it was the *flesh*, that instrument of Satan; it is a departing from God, and becoming "subject to ordinances after the commandments and doctrines of men." We have no hesitation in saying, that all the *circles* of which we are speaking, are *circles* of devil worshipers; and it is no wonder if their lord and master, into whose service they so solemnly initiate themselves, should *write* to them, or "evolve words to" their "external ear," when he has sealed up their hearts against God and his Christ. It is very true Satan seldom ever appears *as* Satan to those whom he dupes. Why should he? He knew better than to do so the very first time he ever practised his arts on the human race; he took then an unsuspected position, and hid himself in the serpent, a *beast*, not then unlovely as now, but the most *wise* of "any beast of the field." His object then, professionally, was to make man *wiser* — give him more *knowledge* or *light* — and make him happier than his Creator had done. Thus man was seduced from perfect confidence in God his maker, to rely upon a quicker process for knowledge than Jehovah saw good for him. So now, "fall down and worship me" is the language of the spirit-rappers, "and all shall be thine" — all the knowledge of the "*spheres* above" you!

Mistaken devotees! Their ways are ways of death! We write not now for their benefit, though we sincerely pity them, but if by any means we may save some unsuspecting souls from the awful pit to which they are hastening, who go after or follow this Satanic development, thinking it may be "an angel of light."

First: It is settled in our minds that there is "*no knowledge* in sheol," the state of the dead; for "the dead praise not the Lord" — "in sheol who shall give Thee thanks?" Eccl. 9: 10; Psa. 115: 17; and 6: 5. This point being settled, these communications are not from any of the human race who once lived in the flesh. Then, second: Who are they? They are not angels of God, or good angels, because they do LIE; if in no other particular, they do so in affirming they are the spirits of dead men, and advancing in knowledge, in plain contradiction to the Spirit of God in the Bible. There is then only one alternative, either to maintain that the whole manifestation is sleight of hand, practised by some secret art, or it is the work of the devil. We are satisfied it is the latter; in other words, that though there may be deception connected with some of the professed manifestations, there is really a working out of Satanic power, that some having rejected God's truth, may believe a lie and perish.

But who is to blame for this deception coming on man? We unhesitatingly answer, those who teach man has an immortal soul that survives death, and is more knowing than while in the body. These have laid the foundation, and supplied the materials for this Satanic development. We give the following specimen of the effects of this immortal soul theory, showing how it makes void the resurrection, and converts God's "judgment of *condemnation*" into a theme of thanksgiving. We cut it from an *orthodox* paper. Here it is, just as it is headed in that paper:

"*Consoling Idea of Death.*—'I congratulate you and myself,' wrote John Foster to a friend, 'that life is passing fast away. What a superlatively grand and consoling idea is that of death! Without this radiant idea, this delightful morning star, indicating that the luminary of eternity is going to rise, life would to my view darken into midnight melancholy. Oh! the expectation of living *here*, and living *thus*, always, would

be indeed a prospect of overwhelming despair. But thanks to that decree that dooms us to die — thanks to that gospel which opens the vision of an endless life, and thanks, above all, to that Savior friend who has promised to conduct all the faithful through the sacred trance of death into scenes of everlasting delight.'"

Where has the Savior promised to conduct any man "through the sacred trance of death into scenes of everlasting delight?" He that believeth in Christ he hath promised, "I will raise HIM *up at the last day*." It is a monstrous perversion of God's truth to use it as is done in this "consoling idea of death." Praising God for "dooming us to die!" What blasphemy this! Death was a penalty — a fearful penalty; but the serpent preached, "Ye shall not surely die" — you are immortal; but this idea substantially passes for truth among Christians, and they are now reaping the fruits of such teaching in the "rapping spirits," which bids fair to sweep many professors of religion down the whirlpool to perdition.

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## A REAL PHENOMENON.

In view of the testimony already presented, we are constrained, as we have before intimated, to regard this mysterious development as a real phenomenon, whatever deceptions may have been practised. For it is impossible to believe that so many men of distinguished intelligence and judgment, and whose integrity is above suspicion, should be guilty of so monstrous a collusion as we must charge them with, if this matter is all a cheat; and if it is a mere trick, or sleight of hand and ventriloquism, it is unaccountable that some one has not discovered that fact, and exposed it. But it has not been done. Men of discernment, in different and distant parts of the country, and without any knowledge of each other, have tested the matter by all the means they could invent, and they have all come to the same general conclusion, viz: that these manifestations are

produced by some real agency, or agencies, but they could not tell positively what.

We take the same ground in relation to these manifestations that we do in relation to any other development, and feel bound to test them by the same law, viz: that there never was and never can be an effect without a cause; also, that every cause will produce its legitimate effect; and that every effect will indicate, in some way, the cause that produces it.

Again, that the only means by which we can determine the truth or falsity of a thing, is by evidence *pro* or *con;* and this evidence conveys itself to our minds through some of the five senses. To deny what is proved by our own senses, or by the senses of other persons, upon whose testimony we can rely, is to outrage common sense. Let us apply this rule to the subject under consideration, and men's eyes will be opened, and scepticism will flee apace.

For any man, who has investigated these matters, to deny the reality of these rappings, moving of tables, chairs, beds, pianos, &c., he must deny the testimony of his own eyes, ears and feeling, and the testimony of impartial witnesses who have tested them in every form, and under every variety of circumstances: and furthermore, to believe that this phenomenon is produced by human agency alone, would be just as absurd. And all who have labored to show that it is a *humbug*, and produced by human agency alone, have shown themselves to be the greatest humbugs, or at least, greatly humbugged. No, reader, what we have presented, and may present on this subject, are facts, and are but the beginning of what might be said, or of what will be seen.

## THE DECEPTIVE CHARACTER OF THESE MANIFESTATIONS.

While we contend for the reality of these manifestations, we at the same time believe, and are prepared to show, that they are deceptive, that is, that they are not what they profess to be.

*Q.* Whom do these spirits invariably declare themselves to be?

*A.* They declare themselves to be the spirits of the dead; say of Paul, Peter, John, James, of the Patriarchs, Prophets, Dr. Franklin, Thomas Paine, Washington, relatives or friends, children, &c.

They not only declare that they are the spirits of the dead, but that they are alive and conscious, and take cognizance of human affairs, and that they are happy: also, that they are in the society of angels, of Christ and of God. They claim to have knowledge of all that is going on among men, and to discern all the most secret thoughts and purposes of our minds, and to have the power to make communications and hold intercourse with men in various ways, as by raps, writing, &c.

Now, their declaration, that they are the spirits of the dead, is a *lie.* We make this charge openly and fearlessly; we make it against the whole race of these invisible demons; and we shall substantiate the charge by the highest authority known to men.

Job says of the dead: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." — Job, xiv. 21.

If this testimony is true, these spirits are liars; for they testify that the dead know all about the condition of the living. Now, which shall we believe? Both cannot be true.

Solomon says: "The dead know not anything, neither have they any more a reward; for the memory of them is forgotten; also their love, and their hatred, and their envy, is now perish-

ed; neither have they any more a portion for ever, in anything that is done under the sun." — Eccl. ix. 5, 6.

David's testimony accords with that of Job and Solomon. He says: "In death there is no remembrance of thee."—Psa. vi. 5. "The dead praise not the Lord." — Psa. cxv. 17. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—cxlvi. 4, 5.

Here is the concurrent testimony of three unimpeachable witnesses to the fact, that *the dead have no knowledge!* Therefore, the testimony of these rapping spirits, with regard to themselves, is false; and the reader, if he is a believer in the Bible, will not regard it a misnomer, if we call them *lying spirits!* Their mission seems to be like that of the "unclean spirits" mentioned in the Apocalypse — "to deceive the whole world." The friends of these spirits will not think our judgment very unjust, when they remember that the spirits themselves confess, (when they get detected in falsehoods, that their friends must see and believe to be such,) that some of the spirits are liars, or at least, are so weak in intellect, or moral principle, that, from ignorance or habit, they are as apt to lie as tell the truth; also, that even those of them who are accounted the most respectable, sometimes lie, on purpose, either to cheat, or trifle with those whom they pretend are insincere.

We witnessed a case, not long since, in the city of Rochester, that will illustrate this. We went, in company with three other friends, to hear the spirits rap, at the house of one of our most respectable citizens. The lady of the house had invited us, and we were treated very kindly. One of our company asked if the spirit of his father was present? No answer. He then asked if the spirit of his mother was present? An affirmative answer was given by a rap. He then asked what purported to be the spirit of his mother, if she knew the spirit of

his father in the spirit world? *A.* Yes. *Q.* How long have you been in the spirit world? No answer. *Q.* Do you attend me constantly? *A.* Yes. *Q.* Do you sympathise with him, and try to comfort his mind? (by the lady of the house.) *A.* Yes. *Q.* Do you know that I am troubled with a pain in my face? *A.* Yes. *Q.* Can you do anything to remove the pain from his face, and will you if he will let you? (by the lady of the house.) *A.* Yes. Many other questions were asked, and as promptly answered. The "medium" and other members of the family appeared very much pleased; the responses were so prompt, and, apparently, satisfactory. Our friend did not undeceive them till our interview had closed; he then told them his mother was *not dead!* The family appeared surprised for a moment; but an explanation was soon ready. Said the lady, "You appeared to be sincere; but if you was not, you might expect to be deceived."

We have heard and read of many cases similar to this; and we have been told by believers in these spirits that they are in the habit of doing so.

Lest the reader may think our friend's questions were answered by some person present, and only guessed at, we would add, that we too — the spirits having signified, in answer to the lady's question, that they would converse with us — inquired if any of the spirits of our friends were present, and were answered by a rap. We asked whose spirit it was, naming several of our deceased friends, and got no affirmative reply till we asked, Is it George? *A.* Yes. We then asked a great many questions about matters of which no one present knew anything except ourself, and they were invariably answered correctly. Some intelligent being answered our questions; it was not any member of that family, nor any one of the three friends who went with us; neither was it the spirit of my son George, who died at the age of sixteen months, because HE IS

DEAD! and, like all the rest of the dead, "KNOWS NOT ANYTHING."

But it may be replied, The bodies of the dead do not know anything; yet their spirits may be alive and have as much knowledge as these rapping spirits have. We answer, This hypothesis is entirely cut off by the testimony we have presented; for David says, In the very day a man's breath goes forth, or he dies, "HIS THOUGHTS PERISH." Hence, as soon as a man dies, every part of his being loses the power of thinking. There is no escape from this conclusion, if we credit the testimony of Job, David, and Solomon. Besides, those who believe that the soul survives the death of the body, also believe that the body never had the power of thinking; hence, as it never had any thoughts, it would be absurd to say its thoughts perish when it dies. But the meaning is obvious; the whole man dies, and death terminates, or suspends, all intelligence, so that in *sheol*, or *hades*, the state of the dead, there is "no work, nor device, nor knowledge, nor wisdom." Eccl. ix. 10.

This is reasonable. Who can see any consistency in the opinion that death is nothing but a higher order of life? We see the ravages of death throughout the vegetable and animal kingdoms. When a bush, laden with fresh and beautiful roses, is plucked up or cut down, so that it can no longer derive nourishment from its parent soil, it dies. This law prevails throughout the whole vegetable creation, from the most tiny plant to the most gigantic tree. The same may be said of the brute creation. From the smallest insect to the hugest monster, all die. We would call a man mad who should contend that every plant and every beast passes at death into a higher and more perfect life. No; everybody knows that death terminates their life. Why, then, we ask, is it not so with man? Why should death mean a more perfect life in his

case alone? Nature forbids it; Scripture forbids it. So far as can be discovered, the principle of life in man is the same as in the rest of the animal creation; and when he dies, we know not why he is not as really dead as they. The idea of death that we thus derive from observation, accords precisely with its definition given by Noah Webster, viz.: "That state of a being, animal or vegetable, but more particularly of an animal, in which there is a total and permanent cessation of all the vital functions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action."

In this view of death, the doctrine of the resurrection of the dead has a meaning; but if man never dies, he can never be raised from the dead. Hence these spirits, and many professed Christians deny the doctrine of the resurrection, as taught in the Scriptures. Some make it an improvement in character; others, the escape of the real man from the body at death But if the resurrection is only an improvement in character — a passing from death in trespasses and sins, to a life of holiness — it applies only to wicked persons; and they alone can have a resurrection: but the Scriptures promise a resurrection to believers, therefore this view of the resurrection is not correct. Again, the escape of an immortal soul from the body, like a bird from its cage, leaving the body to perish for ever, would be no resurrection of the dead; for in that case it is claimed that nothing comes to life that ever was dead or ever could die.

A third and most prevalent theory of the resurrection is, that it applies exclusively to the body — that the soul escapes at death and goes to the spirit land, where it remains till the end of the world, when the body will be raised from the dead and immortalized, and the soul return into it. But this view is refuted by the argument of Paul in 1 Cor. xv. At verses 16–18, he says, "For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is

vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

According to the theory now under consideration, the righteous dead are not perished, even though they never have a resurrection; for it is claimed that their souls, the essential part of their being, are incapable of death, and, without a resurrection and free from the body, are in the enjoyment of unspeakable felicity. The reader will see that this theory is in direct hostility with the language of the apostle quoted above. Which is true? Without a resurrection, the righteous dead "ARE PERISHED!" The atonement is of no avail. This brief life terminates man's existence for ever. The hope of an endless life is like an airy dream, pleasing, but false. No matter what our character, we perish when we die, and the shades of oblivion rest upon us for ever. Time runs its race, eternity succeeds, and stretches on its countless ages to an infinity of duration; but we are no more! Nay, nay! Though a man die, yet he shall live again. Jesnse has died; yea, rather, is risen again, the first-fruits of them that sleep; and thus is given to believers a pledge of future life, to which they will attain by the resurrection from the dead.

With the exception of Enoch and Elijah, who were translated without death, and those, the "mystery" of whose change at the seventh trump Paul exclaims in 1 Cor. xv. 51–57, and 1 Thess. iv. 13–18, we can gain the future life only by the resurrection from the dead, which will not be the result of a law of nature, but will be effected by the power of God. These rapping spirits pretend that man enters upon the realities of the future life immediately at death, and in harmony with that, that there will be no resurrection of the body.

As their testimony is in opposition to the Scriptures, we do not hesitate to pronounce them false witnesses. And, in view of what the Scriptures say of the state of the dead, it is certain

that these spirits are not the spirits of the dead. This we consider proved; yet we shall present further testimony hereafter. We will here inquire: —

### WHAT IS SPIRIT? AND WHAT SPIRITS ARE THESE?

The primary meaning of spirit is "wind; air in motion; hence, breath."— *Webster*. Thus God breathed into man's nostrils the breath of life, and man became a living soul, that is, a living being.—Gen. ii. 7. No one will claim that the breath is intelligent and immortal, and is conscious when the body is dead. But, some one may say, the spirit of man is something more than this. We reply, How do you know it is? It is sometimes applied figuratively to the mind and affections: but so is the heart, the head, the hand; and we might as well claim that either one of them is immortal, and capable of thinking, independent of the body, as that the spirit is. In a few instances the name is applied to the whole man. God is called a Spirit, Angels, when considered as God's messengers, are sometimes called spirits. This use of the term does not imply impersonality any more in God and Angels, than in man.

The name spirit is also applied to *Devils*. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. * * * * Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there." — Matt. xii. 43, 45. "There was a man, who had a spirit of an unclean devil, and he cried with a loud voice, saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word

is this! for with authority and power he commandeth the unclean spirits, and they came out." — Luke iv. 33—36. "And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, — [unclean spirits, — Mark v. 1—15,] coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" — Matt. viii. 28, 29. "My name is Legion: for we are many." — Mark v. 9. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us thro' thy name. And he said unto them, * * * Rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven!" — Luke x. 17 — 20.

In these and kindred passages, the words "spirits," (*ta pneumata*,) and "*devils*," (*daimones*,) are used interchangeably. *Daimon* is from *daio*, which, from its primitive meaning to divide, separate, distribute, comes to mean to know. The *daimones*, or *demons*, then, were the knowing ones. *Daimon* is defined by Greenfield, — "A god, tutelary genius; hence, a malignant demon, evil angel, devil;" — by Liddell and Scott, — 1, A god, goddess. 2, The Deity, divine essence; fate, destiny, fortune. 3, The Souls of men of the golden age, hovering between heaven and earth, and acting as tutelary deities. In the ancient mythology, the demons formed the connecting link between gods and men: in later writers, departed souls in general, like the Latin *manes*. 4, In the New Testament, an evil spirit, devil.

Those demons used to play all sorts of mischief with the people. They appear to have been everywhere, and to have known everything that was going on, and even to have had some knowledge of the future, perhaps derived from prophecy. They were disturbed by the presence of Christ, and he controlled

them. On one occasion, one of them adjured him in the name of God not to torment him. — Mark v. 7.

These rapping spirits, we conclude, are, at least, near kins to those demons: the family resemblance is strong. We have proved that they cannot be the spirits of dead men; for they know nothing. They cannot be the angels of God; for they would not lie, nor contradict God's word. Then, what are they? A herd of devils! Beware, reader, how you do them homage. At a circle in Auburn, N. Y., not long since, a Mr. Brown, a believer, asked, "Who are you, and what is your name?" Ans. "My name is Legion!" So answered they our Savior, see Mark v. 9. Mr. Brown then asked what would become of them that the spirits had induced to go to Virginia last fall? Ans. "I will have them all, and you too."

All the Phenomena connected with this spirit rapping and writing can be accounted for on this hypothesis, but it cannot, we conceive, upon any other. Some things can be explained on the principles of human magnetism, but all cannot: whereas, the science of demonology can account for the paternity of all these wonders, and cite precedents — the gentle and the violent, the pious and the impious, the visible and the invisible, the mute and the vocal.

As these demons were especially active at the time of our Savior's first advent; so now, as the time for his second coming approaches, old Beelzebub is marshalling his troop of subordinate devils, that, by all sorts of ingenious manœuvres, they may captivate the whole world. They have already succeeded to a great extent; but few will escape their wiles, for their signs and wonders will be still more wonderful.

THE CHIEF OBJECTS OF THESE COMMUNICATIONS ARE, TO TEACH THE DOCTRINE OF THE IMMORTALITY OF THE SOUL, AND THE SALVATION OF ALL MEN.

We have already given some evidence on these points, but we here add more. The following is from "Explanation and History." Its authors are evidently disciples of Swedenborg:

"We find nothing alarming in the theological teachings of these spirits. Others may. On these points there will be differences among men until they reach a more perfect state of knowledge than they at present possess. Their general theology is that of Davis, Swedenborg, and others who have claimed to receive their impressions from spirits. They generally use the term higher and lower spheres instead of Heaven and Hell. They say that all persons pass to a condition superior to that which they occupied here, on their leaving the body. Thousands of questions have been asked on these points, have been answered by spirits who purported to be Emanuel Swedenborg, the "Seeress of Prevorst," George Fox, Lorenzo Dow, Galen, William E. Channing, Nathaniel P. Rogers, John Wesley, Samuel Wesley, and many others.

"It may be well to remark that many times when these spirits are communicating, the alphabet will be called for, and some name, perhaps one of the above, and perhaps some other, spelled, as the one who wishes to communicate. Often it is a name which the company had not thought of. They generally deliver some useful and interesting message when such is the case. The following are questions which are frequently asked, and we give the answers as they were spelled out. We might fill a volume with questions and answers:

"*Q.* What is your mission to the world?

"*A.* To do good. The time will come when we will communicate universally.

"*Q.* Of what benefit will it be to mankind?

"*A.* We can reveal truths to the world; and men will become more harmonious, and better prepared for the higher spheres.

"*Q.* Some persons imagine that the spirits are evil, and that Satan is transformed into an angel of light to deceive us. What shall we say to them?

"*A.* Tell them some of their bigotry will have to be dispensed with before they can believe we are good spirits. Ask them why they refuse to investigate. They are not as wise as they suppose themselves to be.

"*Q.* Can ignorant spirits rap?

"*A.* Yes. (An ignorant spirit rapped and the difference was very plain between that and the other).

"*Q.* Are these sounds made by rapping?

"*A.* No. They are made by the will of the spirits causing a concussion of the atmosphere, and making the sounds appear in whatever place they please.

"*Q.* Can they make the sounds to all persons?

"*A.* No. The time will come when they can.

"*Q.* Is there some peculiar state of the body that makes it easier to communicate with some persons than others?

"*A.* Yes.

" On one occasion a spirit purporting to be Lorenzo Dow gave the following definition of Hell:

" 'The Universalists say that Hell is the grave. This is not so. The Presbyterians say that it is a place of fire and brimstone that burns the soul for ever. This is not so. The hell is man's own body, and when he escapes from that he escapes from bondage.'"

In another place the same work says:

" Besides this, we have the testimony of clairvoyants almost without number, in almost every neighborhood, who are in private circles developing the great facts here set forth, while their names are unknown to the world; but the incontestible evidence they afford of their power to point out persons never known to them in their normal state, who have passed into the world of spirits, and their plain and artless descriptions of that state, is having an influence in their respective circles which cannot but put any one acquainted with the facts strongly in mind of Swedenborg's prophecy, that the year 1852 would be one that would decide the fate of his church or his doctrines. The probabilities now seem to be that his general spiritual theory will, not far from that time, be very generally received."

As the doctrines of these spirits are, on the whole, of the

Swedenborgian type, we give the following from the *Western Watchman*, as illustrative of their general character:

"Those who are acquainted with the writings of Swedenborg are aware that he presumes to lift the veil that hides from our view the condition of departed souls, and pretends to tell who is happy, and who is miserable, in the spiritual world. He represents Luther and Calvin as lost beyond hope. Nor does he stop here. Knowing that the writings of the apostle Paul give the lie to his pretended revelations, he attempts to invalidate their authority by saying that the condition of Paul is also deplorably bad, 'though he does not quite assert that his state is finally, irrevocably hopeless!'

"The wonder is, that such blasphemies should ever have found an abettor, or even a reader. Yet, strange as it may seem, there are persons in this land of Gospel light, who attempt to defend, and reiterate these abominable sentiments. A late number of the *New Church Repository*, in an article written by the editor, GEORGE BUSH, formerly a professor in one or two theological seminaries, and, we believe, a Presbyterian, attempts to defend and confirm this Swedenborgian blasphemy, by saying that Paul taught error, and therefore, as he 'was so far not in genuine truth, and if not in genuine truth, he could not have been in genuine good!' The evidence that the apostle 'was not in genuine truth,' Professor Bush finds in the fact that Paul taught the 'so termed "doctrines of grace" — vicarious atonement — sovereign election — instantaneous regeneration — imputed righteousness — justification by faith alone — and the whole catalogue of kindred tenets.' And he frankly adds:

"'For ourselves we are free to acknowledge that we recognize in the Epistle of Paul the greatest of all obstacles to the spread of the New Church, nor until tho *authority* attached, in the mind of Christendom, to those Epistles be weakened, do we see how the doctrines of that church are ever to accomplish their transforming work in the world.'

"Who can wish to know anything more of Swedenborgianism, after such a confession from its chief expounder, in order to be convinced that it came from the father of lies? Let Professor Bush set himself about the task of overthrowing the credit of

the apostle Paul's writings. He will find it 'hard to kick against the pricks.'"

So far as we are informed, these Spirits and their devotees do, in a similar way, reject the Bible. Though to believers in the Bible they pretend to believe it in a certain sense, yet, when tested, you will find them ready to ride down any portion of it by the revelations of the spirits. In further illustration of this, as well as of the subject under consideration, viz., that the chief object of these revelations is to teach the immortality of the soul, and universal salvation, we give the following communication:

FROM THE SPIRIT OF SWEDENBORG.

At the visit which we made with three other friends at a house in Rochester, where these rappings are heard, of which we have spoken before, one of the friends who went with us expressed his desire to converse with Swedenborg. The question was asked, if the spirit of Swedenborg was present? Ans. Yes, by a loud rap, which the lady of the house said she well knew as Swedenborg's. Will Swedenborg converse with this gentleman? Ans. Yes. The spirits did not use the alphabet at this house; so all the answers were made by raps. The kind lady having thus introduced our friend to what purported to be the spirit of Swedenborg, the conversation began. Q. Is it one of the principal objects of these communications, to convince men of the immortality of the soul? A. Yes. Q. Why are these communications made more now than formerly? Is it because that doctrine is more doubted now? A. Yes. Q. Are all spirits happy? No answer. Q. Are all spirits comparatively happy? A. Yes. Q. Are any miserable? No answer. Q. Are we to understand you that none of the spirits in the spirit world are really miserable? A. Yes. [This is what they have always told us, said the lady.] Q. Do the spirits have the same

organization, members and passions, as their bodies had; and are they governed by motives as they were in this life? A. Yes. Q. Will the time come when they will manifest themselves, so that we can see them with our natural eyes? A. Yes. Q. Are tables moved by spirits, by means of electricity? A. Yes. Q. By repulsion? A. Yes. Q. By condensation? A. Yes. Q. Are human and natural magnetism the same, and governed by the same laws? A. Yes.

Our friend then wished to have an interview with the Apostle Paul, and asked Swedenborg if he was acquainted with the spirit of Paul? A. Yes. Q. Is he present? No answer. Q. Can you bring him here? A. Yes. Q. Will you? A. Yes. While the spirit of Swedenborg was gone for Paul, the lady of the house, who had been very much interested in our conversation with Swedenborg, showed signs of discontent. Presently our friend inquired, Is the spirit of Paul present? A. Yes. Q. Will he communicate with us?——The lady could restrain her feelings of resentment against the Apostle no longer, and she broke out, "Paul knows I don't like him very well. He wrote a good many bad things against the women. He was a ———old bachelor. I repudiate many things he wrote," &c.

So we were obliged to forego an interview with the chief Apostle; for he took umbrage, as she said, at her treatment, and would respond no more. She said the spirits would not communicate, unless they were treated respectfully. What influence the wills of the persons present may have, we cannot say: but we judge it is necessary that they should be passive, at least, that they should not make resistance by their wills. Other spirits communicated, corroborating Swedenborg's answers, and denying the doctrine of the resurrection of the body, and affirming that death applies only to the body, that the soul escapes from it into a higher, freer life, and will exist forever, increasing in knowledge and happiness.

In further confirmation of the views above expressed in regard to the doctrines inculcated by these spirits, we will give a few extracts from a work just published in this city, entitled, "The Pilgrimage of Thomas Paine and others to the seventh circle in the Spirit World. Rev. Charles Hammond, Medium.

The demon that moved the hand of Mr. Hammond to write this work, made a failure in trying to imitate the style of Thomas Paine, and has shown himself possessed of much less common sense and learning than "Tom Paine" had when alive. Much of the book is perfectly silly; and, as a literary production, saying nothing of its doctrines, Mr. Paine would have felt insulted to have had its authorship attributed to him. Mr. Hammond is a Universalist minister, and says in the title page he has been "connected with the ministry for over twenty-two years." The whole "Pilgrimage" is a covert effort to inculcate the doctrines of Universalism, whether by his own choice, or by by his master demon, we cannot say, but we presume by both, agreeing and working together.

In the title page, [page seven] Mr. Hammond says: "I had no will to write it. * * * * Indeed, I have found by actual experiment that, in a great many instances, the spirit who controls my hand has succeeded in writing sentences contrary to my will, and while I was endeavoring with all my volition to write something else."

Mr. Paine was a good scholar, a practical writer, and an author of several ably-written works, such as, his "Common Sense," "The Crisis," "Rights of Man," and "Age of Reason." For his tract on "Common Sense," the Legislature of Pennsylvania voted him five hundred pounds. He was for a while editor of the Pennsylvania Magazine, and was after that elected by Congress as Clerk to the committee on foreign affairs, and held several other offices connected with the general goverument, and with that of Pennsylvania. Having all these advantages to start

with, we should expect, after forty-three years' experience in the Spirit World, he would bring out a work correct in composition and style, and exhibiting superior intelligence and skill. We will give a few examples, illustrative of the literary character of the work. The words italicised we regard as defective in this respect:

"Light emanates from particles of matter thrown off from dense globes in straight lines, which, coming in collision with each other, produce *a concussion in such rapid succession*, as to evolve what is called light."—*p.* 22

"I was not without reverence for good, but *what was good gave* me some uneasiness to determine."—*p.* 24.

"Where you may bathe in *water without shore or bound.*" —*p.* 26.

"No mind can will *what is seen will produce* its own unhappiness."—*p.* 30.

"Teach *minds* this lesson, so that *it shall see its* relationship to mind."—*p.* 30.

"Mind is educated in wrong by precept and example, and then coerced by another wrong to control it *right.*"—*p.* 31.

"Better far that all minds were uneducated, *than have* them educated in wrong."—*p.* 31.

"*I felt my soul* overcome with the mercy of heaven."—*p.* 34. [The SOUL of a SPIRIT! !]

"The *mind* then *sat down.*"—*p.* 36.

"*Wisdom is wise.*"—*p.* 37. [Astounding revelation! ! It requires seventy-two years' severe training, with the best of advantages in this life, and forty-three years' pilgrimage in the Spirit World, to arrive at such consummate knowledge as to know that *wisdom is wise!*]

This the production of Thomas Paine? No! It is the random scribbling of a stupid devil, sanctified by a "*Reverend's*" hand, as "LIGHT FROM THE SPIRIT WORLD." Yet eager thousands read with awe.

If the communications in this work were "light" when they came from the Spirit World, they have been transformed into gross "darkness" in passing through the "medium." A few examples will show this to be so. The work opens with a "Diagram, representing the different circles and spheres in the Spirit World." There are three spheres, and seven circles in each sphere. The following explanation of the circles is given:—"1. Wisdom, wholly selfish, or seeking selfish good. 2. Wisdom, controlled by popular opinion. 3. Wisdom, independent of popularity, but not perfect. 4. Wisdom, which seeks others' good, and not evil. 5. Wisdom, in purity, or a circle of Purity. 6. Wisdom, in perfection to prophecy. 7. Wisdom, to instruct all others of less wisdom."

The reader needs no comment here: we only add that Mr. Paine has passed through the six subordinate circles, and is now in the seventh; hence he is now "instructing others of less wisdom." Let us hear a little of his experience.

"The first object which I saw was my companion. [Wonder which, for he had three, and the last was not his, but the wife of De Bonneville, a French bookseller, whom Paine stole and brought to America.] She smiled and said, 'Thomas, thou hast passed over the valley; fear no evil; I am with thee.' I could see what they were doing with my body, when I was conversing with her. It was not over an hour after I left it, till my spirit was conscious of all that was passing in the house."—*p.* 19

With regard to the resurrection, he says: "The angel mother led our way to the grave, which was being dug for my remains. 'There,' said she, 'is the end of all flesh. There is the grave of your dust, and though it shall be deposited in it, your spirit will live forever. Such will be the end of all living.'"—*p.* 20

He describes his repentance: "I was not without misgivings

that my Age of Reason sought not to gratify the mind in its hope of immortality. I said, 'When will the day come that I can make known the truth, and correct the errors of my work?'"—*p.* 20.

The spirit of his mother replied: "The world is not yet prepared to hear such news. * * * * Be patient, therefore, my son; for the coming of that day will change the gloom of the grave into the joy of immortal rest. It will come with wonder, and mind will understand that the tomb is not the home of the soul."—*pp.* 20, 21.

He says nothing about his corrupt life, but excuses his erroneous doctrines as follows:

"My wrongs were not wrongs of injury intentional to others. I had erred; and I would, if I could, have atoned for those errors; but my works were not worse than those arrayed against me. I saw no religion worth possessing in the creeds of men. I was not wise, but I could not find wisdom in the doctrines taught by religionists. My desire was law and justice; but neither were commended to my judgment, in the forms and ceremonies of the church. A change of heart was more mystical to me than the mythology of the pagans. A wise man hath said, 'wisdom is mine,' and what he said I was not ashamed to allow; but I was ashamed to allow what I could not explain, so that others could comprehend my meaning. I was not without reverence for good, but what was good gave me some uneasiness to determine. My rules were isolated, and sometimes contradictory. Nevertheless, I would attempt to draw up rules which I thought practicable, and when I saw what was not wise, I was never ashamed to acknowledge it." —*pp.* 23, 24.

He impressed the mind of a servant girl to say, in reply to some reflections on the character of Mr. Paine made by the minister who had preached his funeral sermon, "He was never convicted of any very great crimes that I have ever heard; I wish others were as good as he."—*p.* 25.

He says, "I saw my name written in the record of eternal

life; and I was rejoiced when my errors were corrected."—*p.* 35.

The high priest of the spirit world says to him, "Thou hast repented of thy sins, and thy repentance has brought thee to these courts to receive the joy of Well done, good and repentant servant; enter thou into the joy of thy Master, and sit down with us to this banquet of good things."—*p.* 45.

He says his guide conducted him "to a circle whose countenances flowed with continual brightness, and whose voices were sweeter than the Æolian harp," and gave him "a white stone with a new name therein, which 'no man knoweth but he that receiveth it.'" The narrative continues:

"I received the white stone with the new name therein, and when I saw the name, I wondered at its meaning.

"G. Thou needst not wonder, Thomas, for what was thy name in thy infancy, thou canst not bear with thee into these mansions of light and peace. Thou wilt, henceforth, answer to thy new name in this circle of wisdom. Thou wilt now return with me, and when thou returnest, offer this passport to thy Master, who will explain some things to thee why thy name should be changed.

"We returned. The cloud of mercy shone as brightly and gloriously when I descended, as when I ascended. I then gave the Master the white stone, when he said: 'Thomas was thy name in infancy. In infancy thou didst not remain. Thou hast grown to the stature of a man. When thou wast a child, thou didst speak as a child, and understand as a child; but now thou art become a man, thou shouldst put away childish things. Henceforth, let not thy name be called Thomas Paine; for thou wilt not answer to a name which misrepresents thy true character, since thou hast found favor which has instructed thee to call no mind, 'common or unclean.'

"T. Am I then to be called by a new name?

"M. Thou shalt be called by this circle a new name, which thou seest in the white stone thou hast received.

"T. And wilt thou read the new name?

"M. 'Contentment.' Such is thy new name, because such

is thy condition. Thou hast sought for light and perfection in the degree of this circle, and as thou hast found, so thou art contented with thy finding. Thou wilt not answer to any other name, when thou respondest to the call of thy fellow-servants. In thy infancy and childhood, thou didst call mind 'common and unclean,' but now thou wilt do so no more. Thou hast seen that thy mind was as thy fellows, but wisdom has shown thee that what thou hast denounced as 'unclean' in thy works and by thy words, is not as thou hast said. No unclean thing can enter here, because light and purity will cleanse the immortal mind from the impurities of worldly wisdom and ignorance.

"T. But should I retain my old name when I converse with other circles?

"M. Thou mayest answer, but when thou answerest, let thy signature be without dissimulation. Shouldst thy friend recognize thee by thy infant name, thou mayest respond; but when thou meetest a mind of this circle, thou wilt be hailed by thy new name, and respond to its announcement.

"T. Then a new baptism may be necessary. When my infant name was bequeathed I was baptized. Ought I not now to receive a new baptism?

"M. Thou wilt proceed to the High Priest of this circle, who will answer thy question.

"The guide conducted me again to the chair of the High Priest, who said:

"'I heard thy inquiry, and thou wilt listen to my answer. Thy baptism was not of wisdom, but of water. When thou wast baptized, thy mind was not affected. The outward man only became the subject of purification. Now thou art introduced into this circle, thou wilt be taught to put away childish things, and consecrate thyself to the work of benevolence. To aid thee in thy work, I will impress thy mind with the spirit of this circle; yea, I will baptize thee in a fountain, which comes like a pure river of water from the throne of wisdom. Reach forth, oh God! from courts of more than mortal glory, the oil of gladness, and let thy servant be washed in the stream of thy mercy.' Placing his hand upon my head, he said: 'The wisdom of God be upon thee, and give thee peace.'

"When his hand rested on my head, I saw a stream de-

scending from wisdom's holy court, gentle as the dew of evening, and clear as the mercy of God. It came like water in the rising tide, and overwhelmed my mind with a flood of living light. I saw the stream, and the stream carried away the question of baptism, and left me pure from all doubt of its character.

"'Thou understandest,' said my guide, 'that water baptism is for infancy, while the baptism of wisdom, which thou hast been permitted to receive, is for minds of understanding. This is the baptism of truth. This is the stream of divine grace. This is the water of life. This is the flood which shall never pass away. This is the sea without a shore; and Contentment will receive wages. Contentment is satisfaction with reward; and when thou goest hence, thy reward will be with thee for evermore. Thou wilt now rest with us.'

"When the guide had ended his saying, there came a song of sweetness. The whole circle joined in one melodious anthem of joy, which was followed by an ode of order. The words were words of sympathy. They touched my feelings. I saw what was my delight, a society where brotherhood was no unmeaning expression. I had found a kindness which no mortal can understand while in the body. I found a society unlike anything on earth. It was a society, linked in union by an immortal chain. It was a home, where there was bread enough, and to spare. It was a temple not made with hands. It was made by the Grand Master Builder of heaven and earth. Its pillars were holiness and truth, and its 'chief corner stone,' wisdom without imperfection. I saw what no mind can see, and what no language can express, in this temple. There were emblems of order, emblems of honor, emblems of brotherhood, emblems of wisdom, emblems of peace, emblems of innocence, and emblems of victory.'—*pp.* 47–50.

The book closes with a piece of poetry from one of the spirits, of which the following is a verse:

> "For what is death? 'tis but a life—
> The dawning of a new-born day;
> With immortality 'tis rife—
> A bliss that cannot pass away."

This is enough to give the reader an idea of the general

character of this last issue from the spirit world. Mr. Hammond's demon, like Pollock's priest, often "steals the livery of heaven to serve the devil in," using Scripture language and perverting it so as to convey his foul sentiments. According to this narrative, Mr. Paine has now attained to the highest circle in the spirit world: his name is "written in the record of eternal life," he has received the plaudit, "well done, good servant;" he has obtained the "reward" of the faithful, and entered into eternal "joy" and felicity. That the reader may form his own estimate of this spiritual revelation, which is a fair specimen of the whole, we give the following brief description of Mr. Paine's character, from the Encyclopedia of Religious Knowledge:

"This unhappy unbeliever died in contempt and misery. His disgusting vices, his intemperance and profligacy, made him an outcast from all respectable society. He is represented as irritable, vain, cowardly, filthy, envious, malignant, dishonest, and drunken. In the distress of his last sickness, he frequently called out, 'Lord Jesus! help me.' Dr. Manley asked him whether, from his calling so often on the Savior, it was to be inferred that he believed the gospel. He replied at last, 'I have no wish to believe on that subject.'"

So died Thomas Paine, in the depths of abominable wickedness; and now he is a sainted spirit in the highest circle of the spirit world, and has become the tutelary god of this "*Rev. Charles Hammond*," who, under his divine inspiration, is to enlighten the world, and elevate us poor mortals to imitate the perfections of his adored model — *the besotted* "*Tom Paine*!"

All these testimonies go to show that the Bible is considered insufficient to prove the natural immortality of the soul; and hence the need of these extra manifestations, to prove what the Bible fails to prove: for, did the Bible affirm the soul to be immortal, it would be all-sufficient.

But, no; the Bible affirms that man is mortal and subject to

death, and that death is ceasing to live. Is. xxxviii. 1: "Thou shalt die, and not live." The dead are "as though they had not been." Job iii. "The soul that sinneth, it shall die." Ezek. xviii. 4.

Again, the Bible affirms that immortality, or eternal life, which is the same thing, is the gift of God through Jesus Christ, and, consequently, conditional. See Rom. vi. 23: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Also Rom. ii. 6, 7: "Who will render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, and honor, and *immortality*; eternal life." Would God require men to seek for that which they possess already?

Certain it is, then, if we would possess the blessing of immortality, we must seek for it by faith in Jesus Christ.

These spirits tell us that one of the principal objects of their manifestations is, to convince the world of the immortality of the soul; thus carrying out the old lie of the devil — "Ye shall NOT surely *die*." Gen. iii. 4.

Again, the Bible affirms — see Cor. xv. 51–57 — That immortality will be put on at the resurrection; and the resurrection takes place at the coming of Christ. See 1 Thess. iv. 16, 17. But these spirits deny both, and tell us that man has put on immortality already; and thus give God the lie.

Again, the Bible affirms that the penalty of God's law is eternal death; but these spirits say, no! the soul is immortal, and cannot die; the body only dies, while the soul escapes: thus making God punish the body for what the soul has done.

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### THESE SPIRITS DECLARE THAT ALL MEN WILL BE SAVED.

But, how? Not in God's appointed way, by grace through faith in Jesus, and so giving all glory to him; but by their

own works, or by doing penance in the first or second sphere, in the spirit world. For they tell us that every spirit enters at death into one of the seven circles of the spirit world, according to their various characters: the more wicked go into the lower, and the less wicked into the higher circles; and the wicked, by repentance, or doing *penance*, *graduate*, and go up higher, and finally all will rise by degrees until they all reach the highest *sphere*, or highest circle, and be for ever happy.

Let us bring this to the test of the Bible — the standard of unerring truth — and it will pass away like the morning cloud and early dew. God has said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Mark xvi. 16. Again, "THE WICKED SHALL PERISH, and the enemies of the Lord shall be as the fat of lambs; they shall *consume;* INTO SMOKE SHALL THEY CONSUME AWAY." — Ps. xxxvii. 20.

"I will early *destroy* all the wicked of the land." Ps. ci. 8. God will consume them, "both soul and body." Is. x. 18. "The day that cometh shall burn them up, that it shall leave them neither root nor branch." Mal. iv. 1. "Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. civ. 35.

Again, "The gift of God is *eternal life* through Jesus Christ our Lord." But no, say these spirits; all men have eternal life inherently, and death is but to throw off this mortal coil, and man merges into spheres of life more real than ever before, knows more, sees more, enjoys more, than ever before.

Here, again, we can see the lying serpent making himself the door, and death the means of introducing man into scenes of supreme felicity, and the possession of all the glories God has promised through Jesus Christ, by the resurrection, at his coming.

Dear reader, may you be kept from this snare of the Devil, and if you are already taken by him, O! flee to Jesus; he will deliver.

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THESE SPIRITS, AS WE HAVE ALREADY PROVED, DECLARE THERE IS NO RESURRECTION OF THE BODY.

And why need there be, if the body forms no part of man's essential existence? If *man* does not die (as these spirits affirm), then *man* will not be raised from the dead; for there can be no resurrection of the dead where there is no death.

Here, again, we may see the deceptive character of these spirits, as opposed to Bible statement. Paul declares, "if the dead rise not, then *they* which have fallen asleep in Christ are *perished.*" 1 Cor. xv. 17, 18. Is Paul right? Does he tell the truth? Then, if *we*, or these *spirits*, or an angel from heaven, preach any other gospel, let them be accursed. Why? Because they lie.

Paul teaches that in death *man* is cut off, extinct, ceases to be, and that forever, unless there be a resurrection.

Did Christ die? Then *He* needed a resurrection. Was *He* raised? Then the doctrine of the resurrection is true, and the dead will be raised.

The resurrection is taught by Patriarchs, Prophets, Christ, Angels and Apostles, and yet these spirits dare give them all the lie, and say there is no resurrection of the dead!

These spirits affirm that Christ will never come again personally to this earth, but that his coming is now being realized in these spirit manifestations.

Here again we may trace the Serpent, in his deceptive course. It has ever been his work to deceive and mislead the world, in relation to all the great events affecting its interests. It was so in Paradise, when he tempted our first parents, and

brought death and the curse into the world, which has caused the earth to groan, and man to sigh, and the heart to grieve, nations to war, and blood to flow.

In the days of Noah he deceived the world, saying, No danger, when the flood was coming upon them. They listened, believed a lie, and were destroyed.

So of the cities of the plain; they were held, fast bound by his Satanic coils. Also at the First Advent, the Jews were generally deceived, and could not see that Christ was the Messiah, and consequently fulfilled the Scriptures in condemning him; and the consequence was, their nation and city were destroyed, and they scattered and peeled; a hissing and a by-word among the nations; a monumental sign of the deceptive power of the devil, and of God's just judgments against those who voluntarily yielded to his deceptive power.

Again: now that the time has about arrived for Christ to come the second time, and the proclamation is now going forth, waking up the world to the grand and all-important subject,—as we might well expect, it stirs up the devil to do his last work of deception upon the inhabitants of this age. No event that has ever or will ever take place, in the accomplishment of God's purpose, stirs up the Devil, like the coming of Jesus;—and well it may; for it is a knell of death to him. Hence, it is no marvel that he should resort to these extraordinary manifestations, in entering his lying protest to God's truth, in reference to the personal coming of Christ. This is no new lie with him: it began far back in the pagan book of mystics, and has been increasing its momentum, and it has nearly arrived at its climax. Be sure, it has its thousands of advocates: but still it is a lie of the devil.

The idea that Christ will come spiritually, and not personally, forms an important part of the theology of this age; and truly, if his coming is spiritual, and not personal, why may not

these spirit manifestations be the second coming of Christ? It must be obvious that those who take that ground are most liable to be deceived. We can only be safe, therefore, from this delusion and its concomitants, as we strictly adhere to the literal meaning of God's word.

The devil knows full well that Christ will come again. If it were not so, we should not see so much opposition to it; for the devil loves his own, and he is a liar, and the father of it.—John viii. 44. There is no truth in him. The Second Advent is peculiarly a matter of dread to him.

1. Because he is then to be bound and shut up in the bottomless pit, or *hades*.—Rev. xx. 1, &c.

2. He will then be divested of his power to tempt, deceive, oppress, kill and destroy, and his spoil shall be taken from him. The Stronger than the strong man armed, shall come upon him, and he shall be hurled from his self-exalted throne, where he has ingloriously reigned for six thousand years.

3. In spite of his power, the dead in Christ shall be raised out of the pit, and shall come forth, clothed with incorruptibility, to die no more; for death shall have no more dominion over them.

But, on the other hand, if Christ never comes, then the devil is true, and all who hear to his teaching are in the truth, and the Bible is a fable, a deception, and all who adhere to it are deceived.

Again: As the resurrection, and all the associated promises of God, and also his judgments, depend upon Christ's coming for their accomplishment, — therefore, if he never comes, God's purpose forever fails; our hopes are all blasted; and our faith, preaching, sacrifices, toils, all are vain, and a more than midnight gloom is spread over the future: death is an eternal sleep

But Christ will come again. A few plain Scriptures on this point will be all-sufficient to every believing mind.

Said Jesus, [John xiv. 3]: "I will come *again*, and receive you to myself; that where I am, there ye may be also." Matt. xxiv.: "And they shall see the Son of Man coming in the clouds of heaven." Acts i. 11: "This *same* Jesus, which is taken up from you into heaven, SHALL SO COME IN LIKE MANNER, AS ye HAVE SEEN him go into heaven." 1 Thess. I, 10: "And to wait for his [God's] Son from heaven, whom he raised from the dead." Chap. iv. 16: "For the LORD HIMSELF shall descend from heaven," &c.

4. These spirits are infidel in their character, acts, and aims. This we have already proved.

By infidel here, of course, we mean rejecting the divine teaching and authority of the Bible.

"But," say you, "these spirits don't reject the Bible: they believe in it, and are very pious, pray much, and are very devotional," &c.

Yes; I understand that: the devil is often very pious, and very zealous for God, when he can best accomplish his devilish purposes by such a course, or by assuming such a character. "No marvel," says Paul; "for Satan himself is transformed into an angel of light." So, we may be sure, it is not his first appearance in such a guise. He is the parent of Jesuitism, and has grown old in the business of beguiling the unsuspecting. The deception would not succeed well, without being clad with the livery of the Lord. If you would ensnare the bird, you must remove, as far as possible, all appearance of danger, or you fail of success. So in this case: it will not do for the devil to be seen playing this game; so he keeps his cloven foot out of sight, and all is clothed with a great deal of sanctity. But, rely upon it, it is the devil behind the curtain.

### HUMAN MAGNETISM.

It may be asked, May not all these things be accounted for on the principle of *human magnetism*, without allowing the spirits of the dead, or the devil, or demons, to have anything to do with them? We answer, Some things can be accounted for in that way, but not all, unless man possess in himself vastly greater power than has ever yet been discovered, which he is capable of exercising without any knowledge or volition of his own. We have seen a few attempts to solve the mystery on this hypothesis; but every such solution is applicable only to a few particular cases, and utterly fails when applied to the whole phenomenon. The most plausible theory of this class that we have seen, is set forth in an article from Samuel Taylor, a respectable physician of Petersham, Mass., published in a late number of the *Boston Medical and Surgical Journal.*

Mr. Taylor calls the power that produces these effects *detached vital electricity.* After giving an account of his own experience in writing under this mysterious influence, Mr. Taylor says:

"I can, however, communicate my ideas no better than by saying, that the human system under some circumstances seems capable of eliminating what I will term, for my present purpose, a *detached vital electricity*, such as is not brought into action in the common operations of life, which, by concentrating in the hand, gives it (I will not say volitions independent of the sensorium), but the ability to perform acts in which the consciousness of the performance of such action is not returned to the common sensorium. Better to illustrate my meaning, I will say, in the common act of writing a letter to a friend, the mind wills and the hand obeys its dictates. But the term 'mind' is only a name for that certain something which passes in continuous current from the brain to the hand, and makes it write. But in this case, a reflux current (if I may so express it) is continuously running back to the brain to convey to it

the consciousness of the performance of the act by the hand. In the case of the so-called spiritual writings, although the act may really have originated in the individual's own brain, and a current passed to the hand dictating the performance of certain acts or motions, yet no current returns to convey an idea of the performance of such acts by the hand. The current may be supposed to pass off from the person."

Now, we confess that this solution appears quite as strange and unnatural to our own mind, as the problem itself. We will name a few points which we think this theory will find it difficult to explain.

1. If the act originates in the writer's own brain, why does he not know what was to be written until his hand has written it, as was the case with Mr. Taylor? Certainly the mind must have a consciousness of its own operations.

2. This theory ascribes independent intelligence to the hand, which is unreasonable; or,

3. It ascribes life and intelligence to a current of electricity — "*detached vitalised* [that is, made alive] *electricity*," as Mr. Taylor calls it.

4. The hand often manifests a skill in writing, which neither the medium nor persons present can be supposed to possess. For example, Mr. Taylor says, "I know I did not make a voluntary motion, but let the so-called spirits have my hand to do what they pleased with it. I invoked the spirit of Benjamin Franklin to write his name, and the name was written in the manner I have described above. When the last letter was finished, my hand began to go down under the name, and I could not think what it was about, but its gyrations soon executed the flourish as seen in the fac-simile of Franklin's autograph." Mr. Taylor's hand executed other signatures which were fac-similes of the autographs of the deceased persons. Now, it is not reasonable to suppose that Mr. Taylor had so disciplined his hand in making these particular signatures that

he could make them in such perfection — *especially when he did not know what he was writing!* The same objection will lie against attributing the moving of the hand by the electrical power of any other person present. We are informed that such chirographic performances are uniformly fac-similes of the autography of the deceased persons to whom the writing is attributed, even when executed by the hands of persons inexperienced in penmanship.

In view of these objections (and more might be stated), we conclude that Mr. Taylor's hypothesis is insufficient to account for this phenomenon of what is called spiritual writing. He does not undertake to account for other strange feats said to be performed by these invisible agents, such as making raps, moving furniture, throwing things about, &c., &c. As illustrative of this, we give the following from a paper called the *Star City*, allowing the writer to tell his own story in his own style:

"The most important and wonderful exhibits, of which we have any knowledge, occurred on last Sunday week, or, 'as us Yankees would say,' about 'a fortnight ago from next Sunday.' We learn that on that day, at a certain house, in a certain street in our city, there was a young lady boarder who was a Medium, and had been one for some time. It appears that the spirits have a firm and energetic hold upon her. They are exceedingly obstinate, and must certainly be spirits *feminine* we judge — from the fact that they 'will have their own way' all the time. To chide them in their obstinate and rebellious manifestations is impossible, and cannot be done. On the holy day to which we refer, we learn that they got so exceedingly furious that they jerked off a large pair of smoothing irons from the mantle-shelf, and hurled them with as much force as old Satan would glowing brands of fire. And not being satisfied with this manifestation of the Duyvel *spiritualized*, they went on to other and greater misdemeanors.

"Plates were removed from the table, the old precious, *blessed* tea-kettle was unhooked from its cruel mockery of

*human* executions, and set down on the remotest corner of the *social* hearth — sticks of heavy, green, soggy wood danced merrily in the devouring flames, apparently regardless and soulless concerning the consuming fire — the big pot was thrown into the little one — the knives and forks made love to one another, and commenced dancing a regular fandango to the good old tune, 'One Hundred,' 'right at the *table*'—a pair of shears flew at the lady of the house — the cradle was tipped over in furious haste and spilt out the 'sleeping wee one,' and tuned an organ to distress. In fact, there was a greater commotion in that usually quiet abode, and a more singular trickery of *material* and *insensible* substances than was that singular affair of Old Mother Goose that she describes in the following choice, classical effusion of poesy:

'High derry diddle,
The cat's in the fiddle, &c.'

"The consequence of it all was, the Medium was at once commanded to take French leave, that gentle peace and harmony might be restored; for the sight was such a frightful one that the Mess-dame really flew the shanty, as for her life, and stood tremblingly alive with fear at such a wanton usurpation of domestic rights and bliss — and such a defiance of its compromise.

"At other places we have heard of wonderful transactions that would be too tedious to mention at this time."

In the city of Rochester, two intelligent and respectable ladies were led into the canal by this unseen-guide, which promised them they would find some object they desired, if they would go, in the night, and wade directly into the water: they obeyed, and but for immediate aid from the husband of one of them, who, mistrusting something was not right, was watching them, they would have been drowned. This case reminds us of the man's son who was possessed of a "dumb spirit," or "devil," which often cast him "into the fire, and into the water." — Matt. xvii. 14–18; Mark ix. 17–29. Turn to the New Testament, and read this account entire, dear reader, if you have become ensnared by these rapping demons, and be-

ware lest thou be like him. May the same hand in mercy deliver you from this dreadful power!

At a house in Cincinnati, some unknown power began to break the windows: some seventy panes of glass were broken out. The police were sent for, and stationed in all parts of the house, and about it. The windows continued to be broken after the police arrived, and while they were searching and watching for the cause. They saw the windows broken, but could not discover the cause. No visible object was seen employed, except one onion, which was thrown with violence through one pane: but where the onion came from they could not tell.

Who can tell to what fearful ends this dreadful power may be carried? There is no safety against its wiles and its violence; but in faith in God and his word. Those who believe in the immortality of the soul are in much the most danger of being imposed upon by these lying demons. Believe the Scripture testimony in regard to the state of the dead—that they are unconscious — "know nothing," — then, as they have said themselves, you are "clad in a coat of mail" against them.

As we have shown before, it is the general opinion, as well as the testimony of the spirits themselves, that

THESE PHENOMENA ARE PRODUCED BY ELECTRICAL POWER.

The following explanation is from the N. Y. *Tribune* for January 21:

"Here it was proposed that the spirit should produce his credentials — answer test questions — that we might have confidence. To this he readily assented, answered every interrogatory, without evasion, ambiguity, or equivocation; named, of his own accord, little incidents, known only to himself and some one member of the family, while that member withdrew from the table, &c. In short, our questions expressive of doubt were pushed to the verge of incivility, and were excusable only on the

plea that we were required to believe in something highly incredible in its very nature. For instance:

"*Question — to the spirit of Samuel C. Wood:*

"'How and why are spirits thus permitted and enabled at this time to commune with their brethren in the flesh? and why is it necessary to have a medium?'

"*Answer:* 'In the year eighteen hundred and forty-three, a change was made in the world of spirits, and the immortal principle of man was enabled to so far break from the inertness of their condition, as to come to earth and communicate through electrical agency — a subtile agency, but sufficient for our purpose. For agents or mediums, we take nervous people, as, through them, we are better able to communicate, as they are better mediums, being possessed of more nervo-vital fluid, which is a better conductor of electricity, being more purely electrical in its nature, physicians' theories to the contrary notwithstanding.'

"About this time, the communication was interrupted, and objections were raised; first, that it was not electricity, but something analogous thereto, that had an agency in these demonstrations, yet the spirit insisted that it was identically Franklinian electricity. Upon inquiry of this spirit, we understood his meaning to be, that the nervo-vital fluid is a better *excitor* of electricity, being more purely electrical in mediums, than in other people. Being requested to proceed, he said:—

"'How glorious for those, who have no faith in God, to think that there is a future existence beyond the valley of the shadow of death!'

"*Question:* 'Do you mean, How happy it is for those, who have had no faith in the revelation of God, to be convinced of their error, and be assured, &c.?'

"*Answer:* 'Yes.'

"*Question* — [Jan. 16] — 'How do you make the raps on the table?'

"*Answer:* 'Through the medium, we are able to send electricity to the table; which, coming in contact with a hard body and a non-conductor, produces a concussion, and passes off in the air, it being a better conductor.'

"Meaning — by the agency of the medium, and his nervo-vital fluid, in obedience to an effort of our will, we excite and propel electricity," &c.

We may grant that electricity is the agent by which these things are done; and we presume it is so; yet it by no means follows, that either human beings, or the spirits of the dead, excite the electricity in such cases. It is more reasonable to suppose that it is done by the devil, or some of his invisible angels, called unclean spirits or demons. The mediums become entirely passive to the control of these invisible operators, and then they affect their minds and muceles as they please. This will be seen from the following directions how to become a medium, which we copy from a work entitled, "Light from the Spirit World," by the author of the Pilgrimage of Thomas Paine:

"RULES.

"We would recommend the following rules to persons desirous of becoming Mediums:

1. Sit one hour each day where no noise will attract attention.
2. When sitting, concentrate the mind on the spirit from whom a communication is desired, until the hand is moved.
3. When the hand is moved, neither aid nor resist its movement.
4. When the spirit desires to communicate, it will write without aid, to do which it is sometimes found necessary to impress on the mind of the medium, the word intended to be written.
5. When the impression is made, the hand will be moved to write the word as it is impressed on the mind.
6. When the word is written as impressed on the mind, the medium should not doubt, because doubt is what makes resistance.
7. When mediums resist, nothing reliable can be written.
8. Some will be moved to write without impressions, and they will write slower than others, until they can be impressed.
9. Hold no controversy with any one on the subject of writing, and avoid all disputes.

10. When the medium is moved to write, one hour only in each day should be spent, until directed by spirits.
11. When directions are given, the medium must be wise and obey.
12. Whe wisdom of the wise shall control the folly of the unwise. Therefore the medium would do well to concentrate the mind on spirits of that circle capable of instructing in the knowledge of God and the wisdom of heaven."

When the person has thus yielded himself up under the delusive impression, that the spirits of the deceased are going to communicate something important to, or through him, how easy for the devil to "lead him captive at his will," and make him his medium of deception to the world! We submit the following

## RULES

### TO AVOID BECOMING MEDIUMS.

1. TAKE HEED! Watch and pray.
2. Set your mind on things heavenly and divine.
3. When you feel that mysterious influence coming on you, resist the devil, and he will flee from you.
4. Try the spirits whether they are of God.
5. Place no dependence upon impressions; let the plain testimony of God's word decide every matter.
6. You should not doubt God's word; because unbelief exposes you to the temptations of the devil.
7. So long as you resist the devil, you cannot be led captive by him.
8. The way to become impressed with the truth is, to study the Bible, with prayer.
9. Contend earnestly for the faith once delivered unto the saints.
10. When tempted to become a medium, say, "Get behind me, Satan!"

11. Full directions are given in the Bible: be wise, and obey them.

12. Be not deceived. The fear of the Lord is the beginning of wisdom. Seek first the kingdom of God and his righteousness. Let no man take thy crown.

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### THE DEVIL A REAL BEING.

We are aware that the prevailing opinion is, that there is no real, personal devil; that what is called the devil is only an evil principle in man. Those who are of this opinion are, of course, not prepared to receive the solution we have given of the "spirit rappings." If there is a real, personal devil, with a character ascribed to him in the Scriptures, we might expect that he would seek to induce men to disbelieve in his existence; for to be feared and shunned, he needs only to be known.

1. Men are bad enough; but they are not devils. Some are devilish. When we hear a person called a devil, we understand it to be a strong figure, comparing him to the great prince of wickedness; and we conceive it difficult for any person to avoid making the comparison in his own mind.

2. In the days of our Savior's first advent, many persons are said to have been possessed of devils, or demons. Some of these persons were dumb; yet the devils possessing them spake. Has an evil principle vocal organs? Some were thrown into the fire and into the water. Did an evil principle in them do this? In one case, the demons, after praying aloud, were cast out of the men, and went into a herd of swine. Was this a "legion" of evil principles?

3. The story of the fall contains evidence to prove that the devil is not an evil principle in man. The whole creation had been completed, man the crowning work, and all pronounced

"very good." If man was "*good*" he had no devil in him, nor evil principle. The devil (no matter now about his form; let it be a snake if you please,) at first appeared to the woman; talked with her, and gave her the fruit. She ate, and gave to her husband, and he ate. In making her excuse, the woman said, "The serpent beguiled me, and I did eat" — not my evil disposition. Then follow *three* distinct curses: First, upon the tempter; second, upon the woman; third, upon the man. If there were not three persons in that transaction, the record is calculated to deceive. "But it was a serpent," says one. Well, the devil can as easily transform himself into a serpent as into an angel of light. This objection does not lie at all against the distinct personality of the devil.

4. The first two chapters of the book of Job contain clear evidence that there is a real being called the devil, or Satan. The reader will please examine those chapters in full.

5. The story of the temptation furnishes unanswerable proof against the theory, that the devil is only an evil principle in man. Did he, the Son of God, "who knew no sin," have a devil inwrought in his very being? Read the whole narrative in Matt. iv., or Luke iv., and you cannot resist the conviction, that the Satan who tempted our Lord was a real and distinct being.

6. The devil is uniformly represented in the Scriptures as the great foe of man, against whom we are to watch, and whom we are to resist.

7. The evil principle, which the theory we are opposing, calls the devil, is, in the Scriptures, called the "*flesh.*"

8. The devil has the "power of death." See Heb. ii. 14. This cannot be said of an evil principle in man. Christ will *destroy* him, in fulfilment of Gen. iii. 15. He is the "prince of the power of the air;" "the god of this world:" he rules in the hearts of the children of disobedience, and blinds their

minds. He is represented by the "strong man armed" in Luke xi. 21, 22. Christ can control him.

9. We learn from Matt. xxv. 41, that at the judgment-day an everlasting fire (called everlasting from its effects,) will have been prepared for the devil and his angels, and that wicked men will have their part in that place with them. This shows that the devil and his angels are a class of beings distinct from wicked men. That place is often called hell (*gehenna*, not *hades*). But the Bible does not justify what the spirit of Lorenzo Dow is reported to have said, viz., that "*hell is man's own body.*" Methinks if Dow were alive, and could preach to these spirits once, they would cease slandering him in this way. The effect of being cast into that fire, is said, in Rev. xx. and xxi., to be the "*second death.*"

The Scriptures record more wonderful feats that have been performed by the devil, than any that have yet been witnessed in these mysterious manifestations of our day. We may yet see greater than have ever been recorded.

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## FAMILIAR SPIRITS.

These spirits are exceedingly "*familiar.*" With those entirely devoted to them, they will do almost anything, rap, write, move, or throw things about, play musical instruments, touch them, pull their hair, pinch them, throw them down, direct them from place to place, whisper, peep, groan, mutter and talk to them, &c. &c. They prefer that those with whom they are communicating be cheerful and even jovial; and intercourse with them does not, so far as we have seen and heard, at all tend to produce sobriety, or cultivate any of the Christian graces. Though they are sometimes pious; yet they are not very select in their company, communing as freely with the

profligate and profane as with the virtuous and Christian. To show the light in which these "familiar spirits" are held by the Bible, we give the principal passages in which reference is made to them:

Lev. xix. 31: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled with them; I am the Lord your God."

xx. 6: "The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people."

Ver. 27: "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death."

Deut. xviii. 10, 11: "There shall not be found among you * * * a consulter with familiar spirits."

1 Sam. xxviii. 7; 1 Chron. x. 13: "Then Saul said unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit."

Isa. viii. 19: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards, that peep and that mutter; should not a people seek unto their God?"

Who will dare disregard these plain directions of God's word? Remember, you do it when you consult these familiar spirits. God names himself in contrast to these spirits, and says, "Should not a people seek unto their God," instead of them?

How vast the contrast between the revelations from him, made by holy angels and prophets, and contained in the Bible, and the revelations of these familiar rapping spirits!

### NECROMANCY.

Necromancy is "the art of revealing future events by means of a pretended communication with the dead. 2. Enchantment, conjurations." — *Webster*. It is from the Greek *nekros*, which means the dead in opposition to the living; and *manteia*, from *manteuomai*, to divine, prophesy, deliver an oracle; in general, to consult an oracle. Seek divinations. Hence, necromancy signifies, not only prophesying by the dead, but consulting them in anyway. The consulting of these rapping spirits is necromancy, in the most emphatic sense. This is forbidden by the Bible.

Deut. xviii. 10, 11: "There shall not be found among you * * * a necromancer."

King Saul was condemned and slain; and one of his chief offences, was seeking to consult Samuel when dead. The Lord asks by his prophet Isaiah, why a people should forsake him and consult the dead in behalf of the living. — Isa. viii. 19, 20.

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### BEWARE!

It is a device of the devil, to make people believe that the dead are alive, and induce them to consult them, and then give the responses himself. Remember, dear reader, that Satan is the high priest of HADES, the place or state of the dead; and if you inquire at that oracle, if you get any response, it will be from him. He is ever ready, with his countless hosts of angels, or subordinate demons, to ensnare the unwary. Beware of him. He is an adversary, and seeketh whom he may devour. He has already, in the United States, about two thousand writing mediums, and perhaps more than twenty times that number, who habitually hold intercourse with him

by means of these demoniacal revelations. As yet, there have been only a few instances of great violence, but enough to show there is a tremendous and fearful power that may be employed if allowed. What effect continued intercourse with these demons may have on the minds of persons we cannot say. We find the following statement in a recent number of one of our city papers: "Six patients have been admitted into the Indiana Insane Hospital within the past month whose insanity has been produced by the spirit rappings." This is the fruit of one month in the State of Indiana. Who can tell what the end will be?

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy." — 1 Tim. iv. 1, 2.

"And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 11, 12.

Commending him to the word of God's grace, and entreating him to abide in the truth, and watch unto prayer, that he may escape the perils of these last days, and stand before the Son of Man at his appearing, we bid the reader ADIEU.

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# TABLE MOVING.

*To the Editor of The N. Y. Tribune.*

SIR: I have been expecting for some time to see some rational explanation of the phenomena of "*table movings*" so called, but seeing none, and as superstitious ideas are still associated with them in the minds of many, I submit the following to the consideration of yourself and readers.

The explanation of these phenomena, as it seems to me, may be found in the well known fact, *that muscles will act in obedience to emotional impulses, and a predominant idea, without any exercise of the will, and often, in opposition to it—the person not being conscious of having exerted any muscular power.*

It is not every person that can voluntarily induce this state, to that degree requisite to move tables, &c., without consciousness of exertion, but there are some, and in every neighborhood, one or more; so that there is scarcely a person in the community now, who has not had an opportunity of witnessing the phenomena. The emotional state, in the case of table-movings, consists, chiefly, in many instances, in the strong belief, or expectation, that through some electrical or other mysterious influence, the table will sooner or later move; but this is not essential—the *very idea of table-moving*, without any faith in it, will excite, after a while, in many individuals, involuntary, *automatic* movements, and the table will move, while the person who causes its movements, is entirely unconscious of exerting volition, or the slightest amount of force. If the table be heavy, such individual, will after a time, feel weary and exhausted, which is often erroneously attributed to the abstraction of electricity from the body. This abstraction of mind, and concentration upon one idea, with or without the strong expectation of success, at length excites involuntary efforts, often very powerful, which even the will probably could not restrain, and the table cuts many strange antics, and makes sundry irregular movements, now forward, and now from the individual in total violation of all laws of attraction or repulsion, as connected with electricity, or any other known agent. The will, however, is not wholly without influence, for the table will take the direction which the individual wishes, or which some one present may indicate, as up stairs, or toward a particular part of the room, or will stand on one leg, or revolve in either direction, or move to other side. Emotional excitement may intensify volitional power in certain persons, so that they can lift extraordinary weights, and do very wonderful things; and that too without conscious effort, as in artificial somnambulism; in which state a man has been known to swing a 28 lb. weight around his head on his little finger alone, which he could

not have done in his natural and waking state. His whole mental energy is concentrated on one object, his whole mind occupied by one idea, and he is not conscious at the time, or afterward, of exerting any muscular power. It is very probable that in cases where any heavy tables or other bodies are moved, the *medium* may be in a psychological condition, analogous to if not identical with that of artificial somnambulism. So, in the well-known experiment, where four persons lift a full sized individual from the floor or the ground into the air by the aid of two fingers of each hand, when they all take in a full breath previously to the effort, the person lifted doing the same. But the success in this experiment, as may easily be proved, depends entirely, as it does in table-moving, on fixing the attention closely on the effort, if not the full conviction of success. Let the attention of the lifters be distracted, or let them be wholly skeptical, which will have the effect of distracting the attention, the body will not be elevated, but weigh down like so much lead. But if the condition above mentioned be fulfilled, then the body will be lifted with the greatest ease; and that too, without conscious effort, while it is demonstrable that each of the four lifters raised, perhaps, from 30 to 40 pounds each. This is quite as wonderful as table moving, if it does not belong to the same class of phenomena. I have in repeated instances suddenly seized the arms of a medium, whose hands were said to rest lightly on the table, the table itself moving in all sort of directions, and found, as I judged, a pressure of from 5 to 30 or more pounds exerted, according to the amount of strength required, although the medium stated positively that the hands barely rested on the table. This may be a rude experiment where ladies are the mediums, as they mostly are, but still it is a very useful and conclusive one to such as choose to try it. But very little power, however, is required to move the tables generally used, as light one, card, or quartette tables; and when in motion, still less. The phenomena which may be produced in that state of natural and artificial reverie and abstraction, absurdly called the *biological* state, may possibly throw some light on this subject. The actions occurring in this state are essentially automatic; the movements are independent of volition, or motion, depending on ideas which are suggested to and which occupy the mind at the time, and which some physiologists call *ideo-motor*—the result of the *reflex* action of the cerebrum; and so the automatic, involuntary movements in table-moving, occurring in a state of abstraction or partial reverie, are equally *ideo motor*, the result of the *reflex* action of the brain, and flow from the ideas possessing it at the time. This peculiar mental condition, or abstraction, may, after a while, be voluntarily induced; and I have known females who at first required half an hour or more of silence

and concentration to bring the mind into this state of abstraction—when muscular movements would be either independent of the will, or exerted with unconsciousness of volition—who by practice could induce it almost immediately, and the table would begin to move almost as soon as the hands were placed on it. Just so some females can by practice induce syncope, the hysterical condition, or artificial somnambulism, at will. That the movement is determined by the *dominant idea* is evident from the fact that if the persons whose hands rest on the table occupy their time in conversation, or story-telling, or listening to the reading of some interesting book, the table will not budge an inch. The mind must be occupied with the idea *that the table is about to move*, or *with table-moving*, or it will not move; but then the volitional power may be directed to other objects; it may even be exerted to prevent the movements of the table, but still it will move. And thus the muscular action is wholly automatic and involuntary, and the *medium* is neither conscious at the time nor afterward of having had the slightest instrumentality in causing the movements. Many are satisfied that they move the tables, but are wholly unable to give any explanation as to how it is done. Some, however, are wholly incredulous, and stoutly deny that they have any agency in the matter, and, being persons of veracity, others take them at their word, and then resolve the whole business into the work of spirits, or electrical action, instead of seeking an explanation in accordance with the known laws of mind. Some persons have the habit of "*thinking aloud*," as it is called, who are just as unwilling to believe what they are told to have uttered, as table-movers to believe that they moved the tables. In the one case *talking* is involuntary, and there is no remembered consciousness of the act, and in the other *muscular exertion*. To show the influence of a predominant idea over an individual, take the case of a person who stands on a dangerous hight or precipice; his mind is occupied with the idea of the consequences of his fall, and he either throws himself down, or hastens from the spot, for fear he will do so. At one time it became so common for persons to throw themselves from the monument in London, and the Napoleon column in the Place Vendome, in Paris, that the public authorities caused access to them to be closed.

I shall be gratified to find the above explanation satisfactory to reflecting and rational minds, (there are some whom we may not hope to satisfy, as of spirit-rappings,) and serve to dispel some of the superstition to which the table-moving phenomena have given rise. RIO.

*Geneva*, May 20, 1853.

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